



N. H. 15
THE
Art of Rhe-

torique, for the vse of
all such as are studious
of Eloquence, set forth
in English, by Tho-
mas Willson.

1553.

*And now newly set forth a-
gaine, with a Prologue
to the Reader.*

1567.

Imprinted at London, by
George Robinsan.

1585.





1803: 12

TO THE RIGHT HO-

nourable Lorde Iohn Dudley,

Lorde Lisle, Erle of VVarwicke, and

Maister of the Horse to the Kinges

Majestie: your assured to

command, Tho-

mas Wilson.



Hen Pirrhus King of the E-
pirotes made battaile against
the Romaines, and could nei-
ther by force of armes, nor
yet by any policie winne cer-
taine strong Holdes: He vsed
commonly to send one Cineas
(a noble Orator, and sometimes Scholer to Demost-
benes) to perswade with the Captaines and people
that were in them, that they should yield up the
saide Hold or Townes without fight or resistauce.
And so it came to passe, that through the pithie elo-
quence of this noble Orator, diuers strong Castelles
and Fortresses were peaceably given up into the
bandes of Pirrhus, which he should haue found ve-
ry hard and tedious to winne by the sword. And
this thing was not Pirrhus himsefe ashamed in his

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common talke, to the praise of the said Orator openly to confesse: alledging that Cineas through the eloquence of his tongue, wanne moe Cities vnto him, then euer himself should els haue beene able by force to subdue. Good was that Orator that could doe so much: & wise was that King which would vse such a meane. For if the worthinesse of Eloquence maie moue vs, what worthier thing can there bee, then with a word to winne Cities and whole Countreies? If profite maie perswade, what greater gaine can we haue, then without bloudshed achine to a Conquest? If pleasure maie prouoke vs, what greater delite doe wee knowe, then to see a whole multitude, with the onely talke of man, rauished and drawne which way he liketh best to haue them? Boldly then may I aduenture, and without feare step forth to offer that vnto your Lordship, which for the dignitie is so excellent, and for the vse so necessarie: that no man ought to be without it, which either shall beare rule ouer many, or must haue to doe with matters of a Realme. Considering therefore your Lordships high estate and worthie calling, I knowe nothing more fitting with your Honor, then to the gift of good reason and vnderstanding, where with we see you notable endued, to ioyne the perfection of Eloquence

utte-

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utteraunce. And because that as well by your Lordshippes most tender imbracing of all such as be learned, as also by your right studious exercise: you do evidently declare, not onely what estimation you haue, of all learning and excellent qualities in generall, but also what a speciall desire and affection, you beare to Eloquence: I therefore, commend to your Lordshippes tuition and patronage, this treatise of Rhetorique, to the ende that ye may get some furtheraunce by the same, & I also be discharged of my faithfull promise, this last yere made vnto you. For, whereas it pleased you among other talke of learning, earnestly to wish, that ye might one day see the preceptes of Rhetorique, set forth by me in English, as I had erst done the rules of Logicke: hauing in my countrey this last Sommer, a quiet time of vacatio, with the right worshipfull Sir Edward Dimmoke Knight: I trauailed so much, as my leasure might serue thereunto, not onely to declare my good heart, to the satisfiying of your request in that behalfe, but also through that your motion, to helpe the to wardnesse of some other, not so well furnished as your Lordship is.

For, as touching your selfe, by the time that perfect experience, of manifolde and weightie matters

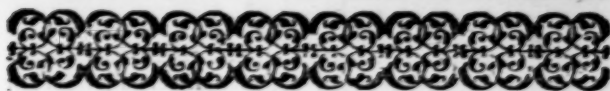
A.ij.

of

The Epistle.

of the Commonweale, shall haue encreased the Elo-
quence, which alreadye doth naturally flowe in you:
I doubt nothing, but you will so farre be better then
this my Booke, that I shall not onely blush to cha-
lenge you for a Scholer, in the Art of Rhetorique, by
me rudely set forth: but also be driue to set this sim-
ple treatise, to your Lordship to Schoole, that it may
learne Rhetorique of your daylie talke, finding you
such an Oratour in your speech, as great Clarkes do
declare what an Oratour should bee. In the meane
season, I shal right humbly beseech your good Lord-
ship, so to be a patrone and defendour of these
my labours, to you dedicated: as I shall
be a continual petitioner vnto al-
mightie God, for your pre-
seruation, and long
continuance.





A Prologue to the *Reader.*



REAT MAT THEIR boldnesse bee thought, that seeke without feare to sett foorth their knowledge:& suffer their doings to be sene,they care not of whom. For, not onely thereby doe they bring men to thinke,that they stand much in their owne conceipt, but also they seeme to assure themselves,that all men will like whatsoeuer they write. Wherein they comit two great faults: the one is,that they are proud: the other is, that they are fond. For, what greater pride can there be, then for any man to thinke himself to be wiser,thē all men liuing? Or what greater folly can be imagined,thē for one to thinke,that all men will like, whatsoeuer he writeth? Such are they for the most part by all likelihood, that doe set forth Bookes. Wherein they doe both betray them selues,& also gine great occasion to the world,to talke largely of them. But al these that doe write, are not such as I say, nor meane not as I thinke, as the which are wise and learned men, writing onely vnder the correction of others, to edifie their neighbour, and not seeking in any wise their own glorie. Neither all that bee Readers will talke their pleasures, but rather stay their iudgements, and weye things with reason. Some perhappes may like the writer, if his doings bee good, but the most part vndoubtedly must of force bee offended, as the which are corrupt of iudgement, because they are nought. Then such as seeke the greatest praise for writing of Bookes, should do best in my simple minde to write foolish toyes, for then the most part would best esteeme thē. And herein perhappes may I get some aduantage, that in

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my yong yeares, haue bene bold to set forth my simple fantasies. For, in follie, I dare compare with the proudest, and in pride I dare match with him that is most foolish: not doubting to finde such fellowes, that not onely will seeke to be equal vnto me, and perhappes excell me, but also such as will therein right well esteeme me.

Cicero in his second Booke de *Oratore*, bringeth in one *Lucilius*, a pleasaunt and merie conceipted man, who saith, that he would not haue such thinges as he wrote to bee read, either of those that were excellently learned, or of them that were altogether ignoraunt. For, that the one would thinke more of his doinges, and haue a farther meaning with him, then euer the authour selfe thought: the other taking the booke in his hand, would vnderstand nothing at all, being as meete to reade Authours, as an Ass to play on the Organes. This man in thus saying, had some reason. But I being somewhat acquainted with the world, haue found out an other sort of men, whom of all others, I would bee loth should reade any of my doinges: especially such thinges as either touched Christ, or any good doctrine. And those are such malicious folke, that loue to finde faults in other mens matters, and seuen yeares together wil keepe them in store, to the vtter vndoing of their Christiā brother: not minding to reade for their better learning, but seeking to deprauce whatsoeuer they finde, and watching their time, will take best aduantage to vndoe their neighbour. Such men I say of all others, would I be loth to haue the sight, of any myne earnest doinges, if I could tell how to forbid them, or how to hinder them of their purpose.

Two yeares past at my beeing in *Italie*, I was charged in *Roome Towne*, to my great daunger and vtter vndoing (if Gods goodnesse had not bin the greater) to haue writt this Booke of *Rhetorique*, & the *Logicke* also, for the which I was coumpted an Hereticke, notwithstanding the absolution, graunted to al the Realme, by *Pope Iulie* the third, for al former offences or practises, deuised against the holie mother Church, as they call it. A straunge matter, that thinges done in England seuen yeres before, and the same vniuerally forgiven,

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giuen, should afterwards be layd to a mans charge in *Reumo*. But what cannot malice doe? Or what will not the wilfull deuise, to satisfie their mindes, for vndoing of others? God be my Iudge, I had then as little feare (although death was present, and the torment at hand, wherof I felt some smart) as euer I had in all my life before. For, when I saw those that did seeke my death, to bee so maliciously set, to make such poore shifts for my readier dispatch, and to burden me with those backe reckonings: I tooke such courage, and was so bolde, that the Iudges then did much maruaile at my stoutnesse, and thinking to bring doune my great heart, told me plainly, that I was in farther perill, then wherof I was aware, and sought therupon to take aduantage of my words, and to bring me in daunger by all meanes possible. And after long debating with me, they willed me at any hand to submit my selfe to the holy Father, and the deuout Colledge of Cardinales. For otherwise there was no remedie. With that beeing fully purposed, not to yeeld to any submission, as one that little trusted their colourable deceit: I was as ware as I could bee, not to vtter any thing for mine owne harme, for feare I shoulde come in their daunger. For then either should I haue dyed, or els haue denyed both openly and shamefully, the knowne trueth of Christ and his Gospell. In the ende by Gods grace, I was wonderfully deliuered, through plain force of the worthie *Romaines* (an enterprize heretofore in that sort neuer attempted) being then without hope of life, and much lesse of libertie. And now that I am come home, this booke is shewed me, and I desired to looke vpon it, to amend it where I thought meet. Amend it, quoth I? Nay, let the booke first amende it selfe, and make mee amendes. For surely I haue no cause to acknowledge it for my booke, because I haue so smarted for it. For where I haue beene euill handled, I haue much a doe to shewe my self friendly. If the Sonne were the occasion of the Fathers imprisonment, would not the Father bee offended with him thinke you? Or at the least, would he not take heede how hereafter he had to doe with him? If others neuer get more by bookes then I haue done: it were better be

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a Carter, then a Scholer, for wordly profite. A burnt child feareth the fire, and a beaten dogge elcheweth the whippe. Now therefore, I will none of this booke from henceforth, I will none of him I say: take him that list, and weare him that will. And by that time they haue paid for him so dearely as I haue done, they will bee as wearie of him as I haue beene. Who that toucheth Pitch shall be filed with it, and he that goeth in the Sunne shall bee Sunne burnt, although he thinke not of it. So they that wil reade this or such like bookes, shall in the ende be as the bookes are. What goodnesse is in this treatise, I cannot without vainglorie report, neither will I meddle with it, either hot or colde. As it was, so it is, and so bee it still hereafter for mee: so that I heare no more of it, and that it be not yet once again cast in my dish. But this I say to others, as I am assured they will laugh that will reade it: So if the world should turne (as God forbid) they were most like to weepe, that in all pointes would followe it. I would bee loth that any man should hurt himselfe for my doings. And therefore to auoyde the worst for all parts, the best were neuer once to looke on it: for then I am assured no man shal take harme by it. But I thinke some shal reade it, before whom I doe wash my handes, if any harme should come to them hereafter, & let them not say but that they are warned. I neuer heard a man yet troubled for ignorance in Religion. And yet me thinkes it is as great an heresie not to know God, as to erre in the knowledge of God. But some perhaps may say vnto me: Sir, you are much to be blamed that are so fearfull, and doe cast such perrilles before hande, to discourage men from well doing. I aunswere: My minde is not to discourage any man, but only to shewe how I haue beene tried for this bookes sake, *tanquam per ignem*. For in deede the Prison was on fire when I came out of it, and where as I feared fire most (as who is he that doth not feare it?) I was deliuered by fire and sworde together. And yet now thus fearfull am I, that hauing beene thus swinged, and restrained of libertie: I would first rather hassard my life presently hereafter to dye vpon a Turke: then to abide againe without hope of libertie, such painfull imprisonment
for

for euer. So that I haue now got courage with suffering damage, and my selfe as you see, very willing from henceforth to dye: being then brought only but in feare of death. They that loue sorrowe vpon sorrowe: God send it them. I for my part had rather bee without fence of griefe, then for euer to liue in griefe. And I thinke the troubles before death being long suffered, and without hope continued are worse a great deale, then present death it selfe can bee: Especially to him that maketh litle account of this life, and is wel armed with a constant mind to Godward. Thus I haue talked of my self more then I needed, some will say, and yet not more (may I well say) then I haue needed in deede. For I was without all helpe, and without all hope, not onely of libertie, but also of life, and therefore what thing needed I not? Or with what wordes sufficiently could I set forth my neede? God be praised, and thanks be giuen to him onely, that not onely deliuered me out of the Lyons mouth, but also hath brought England my deare Countrey, out of great thraldome and forraigne bondage.

And God saue the Queenes Maiestie, the Realm, and the scattered flocke of Christ, and graunt, O mercifull God, an vniuersall quietnesse of minde, perfect greement in doctrine, and amendment of our liues, that we may be all one Sheepefolde, and haue one Pastour Iesus, to whom with the Father, the Sonne, and the holy Ghost, bee all honour and glorie worlde without ende. Amen.

This seventh of Decem-
ber. 1560.

ELOQUENCE FIRST

giuen by God, and after lost

by man, and last repayred

by God againe.



MAn (in whom is potyzed the breath of life) was made at the first being an euerliuing creature; vnto the likensse of God, endued with reason, and appointed Lorde ouer all other thinges liuing. But after the fall of our first Father, sinne so crept in þ our knowledge was much darkened, and by corruption of this our flesh, mans reason and endowment were both ouerwhelmed. At what time God being sore grieved with the follie of one man, pittied of his mere goodnesse the whole state and posteritie of Mankind. And therefore (whereas through the wicked suggestion of our ghostly enemy; the topfull fruition of Gods glorie was altogether lost:) he pleased our heauenly Father to repaire mankind of his free mercie, and to graunt an euerliuing inheritaunce, vnto all such as would by constaunt faith seeke earnestly hereafter. Long it was ere that man knewe himselfe, being destitute of Gods grace, so that all thinges waxed sauage, the earth vntilled, societie neglected, Gods will not knowne, man against man, one against another, and all against order. Some liued by spoyle: some like brute beastes grased vpon the ground: some went naked: some roomed like Woodoses: none did any thing by reason, but most did what they could by manhood. None almost considered the euerliuing GOD, but all liued most commonly after their owne lust. By death they thought that all thinges ended: by life they looked for none other liuing. None remembered the true obseruation of Medlocke: none tendered the education of their children: Lawes were not regarded: true dealing was not once vsed. For vertue, vice bare place: for right and equitie, might vsed authoritie. And therefore, whereas man through reason might haue vsed order: man through folie fell into error. And thus for lacke

The Preface.

of kill, and for want of grace euill so preuailed, that the deuill was most esteemed, and God either almost vnknowne among them all, or els nothing feared among so many. Therefore, euen now when man was thus past all hope of amendement, God still rendering his owne workmanship, stirring by his faithfull and elect, to perswade with reason all men to societie. And gaue his appointed Ministers knowledge both to see the natures of men, and also graunted them the gift of vnderstanding, that they might with ease winn folke at their will, and frame them by reason to all good order. And therefore, whereas men liued brutishly in open feeldes, hauing neither house to shroude them in, nor attire to clothe their backs, nor yet any regard to seeke their best auail: these appointed of GOD called them together by vnderstanding of speech, and perswaded with them what was good, what was bad, & what was gainful for mankind. And although at first the rude could hardly learne, and either for the straungenesse of the thing, would not gladly receiue the offer, or els for lack of knowledge, could not perceiue the goodnesse: yet being somewhat brayned, and delited with the pleasantnesse of reason, and the sweetnesse of vnderstanding: after a certaine space they became through Nurture and good aduise, of wilde, sober: of cruell, gentle: of fooles, wise: and of beastes, men: such force hath the tongue, and such is the power of Eloquence and reason; that most men are forced, euen to yeeld in that which most standeth against their will. And therefore the Poets doe feine, that Hercules being a man of great wisdom, had all men lincked together by the eares in a chaine, to brayne them and leade them euen as he lusted. For his witte was so great, his tongue so eloquent, and his experience such, that no one man was able to withstande his reason, but euery one was rather diuised to doe that which he would, and to will that which he disagreed to his aduise both in word and worke in all that euer they were able. Neither can I see that men could haue beene brought by any other meanes, to liue together in fellowship of life, to maintaine Cities, to deale cruelly, and willingly obeie one another, if men at the first had not by art and eloquence, perswaded that which they full oft found out by reason. For what man I pray you, being better able to maintaine him
self

The Preface.

Self by valiant courage, then by living in base subiection, would
 not rather looke to rule like a Lord, the to live like an underlinge:
 if by reason he were not perswaded, that it becometh every man
 to live in his owne vocation: and not to seeke any higher rōme,
 then wherunto he was at the first appointed: Who would digge
 and delve from Horneyll Evening? Who would trauaile and
 toyle with þe sweat of his browes? Den, who would for his Kings
 pleasure aduenture and haillarde his life; if witte had not so won
 men, that they thought nothing moze needfull in this worlde, nor
 any thing whereunto they were moze bounden: then here to live
 in their duetie, and to traine their whole life according to their
 calling. Therefore, whereas men are in many things wake by
 Nature; and subiect to much infirmities: I thinke in this one
 point they passe all other creatures living, that haue the gift of
 speech and reason. And among all other, I thinke him most wor-
 thie same, and amongst all men to bee taken for halfe a God:
 that therein doth chiefly and aboue all other excell men, wherein
 men doe excell beastes. For he that is among the reasonable, of al
 most reasonable, and among the wittie, of all most wittie, and a-
 mong the eloquent, of all most eloquent: him thinke I among
 all men, not onely to be taken for a singular man, but rather to be
 counted for halfe a God. For, in seeking the excellencie hereof,
 the soner he draweth to perfection, the nper he cometh to God,
 who is the cheefe wisdom; and therefore called God, because he
 is most wise, or rather wisdom itselfe.

Now then, seeing that God giueth his heavenly grace, vnto al
 such as call vnto him with stretched handes, and humble heart;
 neuer wanting to those, that want not to themselves: I purpose
 by his grace and especiall assistance, to set forth such precepes of
 eloquence, and to shewe what obseruation the wise haue
 sed, in handling of their matters: that the vnlearned
 may be instructed by seeing the practise of others; may haue
 some knowledge themselves, and learne
 by their neighbours deuise; what is
 necessarie for themselves in
 their owne case.

30 **Gaulterus Haddonus D. Iuris**
Civilis, Et Regine Maiestatis, à
Libellis supplicibus.



*R*etoricem Logice soror, est affata sororem:
Quem didicit nuper, sermo Britannos erat.
Retorice tacuit, magno percussa dolore:
Nam nondum nostro nouerat ore loqui.
Audijt hac, Logices, Wilsonus forte, magister:

Qui fuerat, nostros addideratque sonos.
Retoricem mutam, verbis solatus amicis:
Seuocat, & rogitat num esse Britanna velis?
Deijciens oculos respondit velle libenter:
Sed se, qua possit, non reprimere, via.
Ipse vias (inquit) tradam, legesque loquendi:
Quomodo perfecte verba Britanna loces.
Liberat ille fidem, nostro sermone politur:
Retorice, nostra est utraque facta soror.
Anglia nobilium si charus sermo sororem.
Est tibi, sermonis charus & author erit.

¶ Thomas Wilsonus in Angli-
cam Rhetoricem suam.

Anglia si doceat, quod: Gracia docta: quid ob-
Quo minus ex Anglis Anglia, vera sciat. (stat)
Non (quia Greca potes, vel calles verba Latina)
Doctus es, aut sapiens: sed quia vera vides.
Aurea secreto tegitur sapientia sensu.
Abdita sensa tenes Anglus? es ergo sciens.
Sed me Rhetoricem nequeat cum lingua polire:
Cui vacat, hoc unum quod valet, oro velet.

Handwritten text, likely a list or index, with several lines of script. The text is faint and difficult to read, but appears to be organized into a structured format, possibly a table or a list of entries. A large, stylized letter 'A' is visible on the right side of the page, possibly indicating a section or a specific entry.

The arte of Rhetorique.

What is Rhetorique.



Rhetorique is an Arte to set forth by utteraunce of words, matter at large, or (as *Cicero* doth say, it is learned, or rather an artificiall declaration of the mynd, in the handling of any cause, called in contention, that may through reason largely be discussed.

The matter whereupon an Oratour must stande.



An Oratour must be able to speake fully of al those questions, which by lawe & mans ordinance are enacted, and appointed for the use and profite of man, such as these are thought apt for the tongue to set forwarde. Nowe *Astronomie* is rather learned by demonstration, then taught by any great vterance. *Arithmetique* smally needeth the use of eloquence, seeing it may be had wholly by nombryng only. *Geometrie* rather asketh a good square, then a cleane flowing tongue to set out the art. Therefore an Oratours profession, is to speake only of all such matters, as may largely be expounded for mans behoure, and may with much grace be set out, for all men to heare them.

Rhetorique occupied about all lawes, concerning man.

Questions of two sorts.

Of questions.



Every question or demaund in things, is of two sortes. Either it is an infinite question, & without end, or els it is definite, and comprehended within some ende. Those questions are called infinite, which generally are propounded, without the comprehension of tyme, place, and person, or any such like: that is to say, when no certaine thing is named, but onely words are generally spoken. As thus, whether it be best to marrie, or to liue single. Which is better, a courtiers life, or a Schollers life.

Questions infinite.

Those questions are called definite, which set forth a matter, with the appointment and naming of place, time, and person. As thus, Whether now it be best here in Engiande, for a youth to marrie, or to liue single. Whether it were meete for the kings Maiestie that now is, to marrie with a stranger, or to marrie with one of his owne Subjects. Now the definite question (as

Questions definite.

Questions
definite, be-
long proper-
ly to an Ora-
tor.

Questions in-
finite, proper
vnto Logi-
cians.

the which concerneth some one person) is most agreeing to the purpose of an Orator, considering particuler matters in the law, are euer debated betwixt certaine persons, the one affirming for his parte, and the other denying as fast againe for his parte.

Things generally spoken without all circumstances, are more proper vnto the *Logician*, who talketh of things vniuersally, without respect of person, time, or place. And yet notwithstanding, *Tullie* doth say, that whosoever will talke of particuler matter must remember, that within the same also is comprehended a generall. As for example. If I shall aske this question, whether it bee lawfull for *William Conquerour* to invade *England*, and win it by force of Armour, I must also consider this, whether it bee lawfull for any man to vsurpe power, or it bee not lawfull. That if the greater cannot be boone withall, the lesse can not bee neither. And in this respect, a generall question agreeth well to an Orators profession, and ought well to bee knowne for the better furtheraunce of his matter, notwithstanding the particuler question is euer called in controuersie, and the generall only hereupon considered, to comprehend and compass the same, as the which is more generall.

The ende of Rhetorique.

Three things are required of an Orator.

Orators bound
to performe
three things.

To teach.
To delight.
And to perswade.

Plaine words
proper vnto
an Orator.

If therefore, an Orator must labour to tell his tale, that the hearers may well knowe what he meaneth, and vnderstand him wholly, the which he shall with ease doe, if he utter his minde in plaine words, such as are vsually receiued, and tell it orderly, without going about the bush. That if he doe not this, he shall neuer doe the other. For what man can be delighted, or yet be perswaded with the only hearing of those things, which he knoweth not what they meane. The tongue is ordeined to expresse the minde, that one may vnderstand an others meaning: now what asseeth to speake, when none can tell what the speaker meaneth? Therefore *Phalaris*

the

The arte of Rhetorique.

the Philosopher (as *Gellius* telleth the tale) did hit a yong man out of the *Thymbes* very handsomely, for vsing ouer old, and ouer strange wordes. *Sirba* (q^d he) when our olde great aunces were and *Graundfathers* were aliue, they spake plainly in their mothers tongue, and vsed olde language, such as was spoken then at the building of *Rome*. But you talke me such a *Latine*, as though you spake with them euen now, that were two or thre thousand yeres agoe, and onely because you would haue no man to vnderstand what you say. Now, were it not better for thee a thousande folde; (thou foolish fellowe) in seeking to haue thy desire, to holde thy peace, and speake nothing at all? For then by that meanes, we should knowe what were thy meaning. But thou saiest, the olde antiquitie doth like thee best, because it is good, sober, and modest. Ah, liue man, as they did befoze thee, and speake thy mind now as men doe at this day. And remember that which *Cæsar* saiest, beware as long as thou liuest of strange wordes, as thou wouldest take heede and eschue great *Rockes* in the *Sea*.

The next part that he hath to play, is to cherre his guests, and to make them take pleasure, with hearing of thinges wittely deuised, and pleasauntly set forth. Therefore euery *Orator* should earnestly labour to file his tongue, that his words may slide with ease, and that in his deliuerance he may haue such grace, as the sound of a *Lute*; or any such Instrument doth giue. Then his sentences must be wel framed, and his words aptly vsed, though the whole discourse of his *Oration*.

Thirdly, such quicknesse of witte must bee shewed, and such pleasaunt sayces so well applied, that the eares may finde much delight, whereof I will speake largely, when I shall intreate of mouing laughter. And assuredly nothing is moze needfull, then to quicken these heauie laden wittes of ours, and much to cherishe these our lompish and vnweldie Natures, for except men finde delight, they will not long abide: delight them, and winne them: wearie them, and you lose them for euer. And that is the reason, that men commonly carie the ende of a merie Play, and cannot abide the halfe hearing of a sower checking Sermon. Therefore euen these auncient Preachers, must now and then play the foolles in the pulpit, to serue & tickle eares of their sitting audience.

A Philosopher wittily saying to a yong man that sought to speake darke language.

Orators must vse delitefull wordes and sayings.

Preachers not so diligently heard as common Players.

4 The arte of Rhetorique

Preachers
must someti-
mes be mery
when they
speake to the
people.
Delighting
needfull.

Scurrilitie o-
dious.

Affections
must be mo-
ued.

or els they are like sometimes to preach to the bare walles, for though their spirite bee apt, and our will prone, yet our fleshy is so heauie, and humours so ouerwhelme vs; that we cannot without refreshing, long abide to heare any one thing. Thus we see, that to delite is needfull, without the which weightie matters will not be heard at all, and therefore him curie I thanke, that both can and will, once mingle sweete among the sower, be he Preacher, Lawyer, yea, or Cooke either hardly, when hee dresseth a good dish of meate: now I need not to tell that scurrilitie, or alehouse iesting, would bee thought odious, or grosse mirth would be deemed madnesse: considering that even the meane witted do knowe that already, and as for other that haue no wit, they will neuer learne it, therefore God speede them. Now when these two are done, hee must perswade, and moue the affections of his hearers in such wise, that they shalbe forced to yeeld vnto his saying, whereof (because the matter is large, and may more aptly be declared, when I shall speake of Amplification) I will surcease to speake any thing thereof at this tyme.

*By what meanes Eloquence
is attained.*

First needfull it is that hee, which desireth to excell in this gift of Oratorie, and longeth to prone an eloquent min, must naturally haue a wit, and an aptnesse thereunto: then must he to his Booke, and learne to bee well storied with knowledge, that he may be able to minister matter for al causes necessarie. The which when he hath got plentifully, he must vse much exercise, both in wryting, and also in speaking. For though hee haue a wit and learning together, yet shall they both litle auail without much practise. What maketh the Lawyer to haue such utteraunce? Practise. What maketh the Preacher to speake so roundly? Practise. Yea, what maketh women goe so fast awaye with their wordes? Many practise I warrant you. Therefore in all faculties, diligent practise, and earnest exercise, are the onely things that make men proue excellent. Many men knowe the act very well, and be in all points thoroughly grounded and acquainted with the precepts, & yet it is not their hap to proue eloquent. And the reason is, that eloquence it selfe, came not by first by the

Practise maketh al things perfect.

art

The arte of Rhetorique.

3

art, but the arte rather was gathered vpon eloquence. For wise men seeing by much obseruation and diligent practise, the compasse of diuers causes, compiled therevpon precepts and lessons, worthy to be knowne and learned of all men. Therefore before arte was inuented, eloquence was vsed, and through practise made perfect, the which in all things is a soueraigne meane, most highly to excell.

Rhetorique
first made by
wisemen, and
not wisemen
first made by
Rhetorique.

Now, before we vse either to write, or speake eloquently, wee must dedicate our myndes wholly, to followe the most wise and learned men, and seeke to fashion as wel their speache and gesturing, as their witte or endyting. The which when we earnestly mynd to doe, we can not but in time appere somewhat like them. For if they that walke much in the Sunne, and thinke not of it, are yet for the most part Sunne burnt, it can not be but that they which wittingly and willingly trauayle to counterfect other, must needs take some colour of them, and be like vnto them in some one thing or other, according to the Prouerbe, by comparing with the wise, a man shall learne wisdom.

Imitation or
following the
wayes of wise-
men, is need-
full.

To what purpose this arte is set forth.

THIS purpose and for this vse, is the arte compiled together, by the learned and wisemen, that those which are ignorant might iudge of the learned, and labour (when time should require) to followe their woorkes accordingly. Again, the arte helpeth well to dispose and order matters of our owne inuention, the which wee may followe as well in speaking as in writing, for though many by nature without art, haue proued worthy men, yet is arte a surer guide then nature, considering we see as liuely by arte what we do, as though we read a thing in writing, where as Natures doings are not so open to all men. Again, those that haue good wittes by Nature, shall better encrease them by arte, and the blunt also shall be whetted through arte, that want Nature to helpe them forward.

Rhetorique
to what pur-
pose it ser-
ueth.

Arte a surer
guide then
Nature.

Five things to be considered
in an Oratour.

ANY one that will largely handle any matter, must fasten his mynde first of all, vpon these five especiall pointes that followe, and learne them euery one,

B.iii.

1. Inuention

Oratours
must haue v.
things to
make them
perfit.

- i. Inuention of matter.
- ii. Disposition of the same.
- iii. Elocution.
- iiii. Memorie.
- v. Utterance.

Inuention,
what it is.

The finding out of apt matter, called otherwise Inuention, is a searching out of things true, or things likely, the which may reasonable set forth a matter, and make it appeare probable. The places of *Logique*, giue good occasion to finde out plentifull matter. And therefore, they that will proue any cause, and seeke onely to teach thereby the tructh, must search out the places of *Logique*, and no doubt they shall finde much plentie. But what auaieth much treasure and apt matter, if man can not apply it to his purpose. Therefore, in the second place is mentioned, the setting or ordering of things inuented for this purpose, called in Latine *Dispositio*, the which is nothing els but an apt bestowing, and orderly placing of things, declaring where euery argument shall be set, and in what maner euery reason shall be applied for confirmation of the purpose.

Disposition,
what it is.

Elocution,
what it is.

But yet what helpeth it though wee can finde good reasons, and knowe how to place them, if wee haue not apt words and picked Sentences, to commend the whole matter. Therefore, this point must needes followe to beautifie the cause, the which being called Elocution, is an applying of apt wordes and sentences to the matter, found out to confirme the cause. When all these are had together it auaieth little, if man haue no Memorie to containe them. The Memorie therefore must be cherished, the which is a fast holding both of matter and wordes couched together, to confirme any cause.

Memorie,
what it is.

Pronunciation,
what it is.

Be it now that one haue all these fower, yet if we want the fift all the other doe little profite. For though a man can finde out good matter and good wordes, though hee can handsomely set them together, and carie them very well awaie in his minde, yet it is to no purpose if he haue no utterance, when he should speake his minde, and shewe men what he hath to saie. Utterance therefore, is a framing of the voyce, countenance, and gesture after a comely man,

Thus

The arte of Rhetorique.

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Thus we see, that every one of these must goe together, to make a perfitte Oratour, and that the lack of one, is a hinderance of the whole, and that as well all may be wanting as one, if wee looke to haue an absolute Oratour.

There are seuen partes in every Oration.

- i. The Enterance or beginning.
- ii. The Narration.
- iii. The Proposition.
- iiii. The Deuision or seuerall parting of things.
- v. The confirmation.
- vi. The confutation.
- vii. The Conclusion.

Orations in
generall con-
sist vpon se-
uen partes,

The Enterance or beginning is the former parte of the Oratour, where by the will of the standers by, or of the Judge is sought for, and required to heare the matter.

The Narration is a plaine and manifest pointing of the matter, and an euident setting forth of all things that belong vnto the same, with a breefe reherfall grounded vpon some reason.

The proposition is a pithie sentence comprehended in a small roome, the somme of the whole matter.

The Deuision is an opening of things, wherein we agree and rest vpon, and wherein we sticke and stande in trauers, shewing what we haue to say in our owne behalfe.

The Confirmation is a declaration of our owne reasons, with assured and constant proofes.

The Confutation is a dissoluing, or wipping away of all such reasons as make against vs.

The Conclusion is a clarkly gathering of the matter spoken before, and a lapping vp of it altogether.

Now, because in every one of these greate heede ought to bee had, and much arte must be vsed, to content and like all parties: I purpose in the second booke to set forth at large every one of these, that both we may know in all partes what to followe, and what to eschue. And first, when time shalbe to talke of any matter I would aduise every man to consider the nature of the cause it self, that the rather he might frame his whole Oratio thereafter.

B.iiii.

Every

*¶ Every matter is contained in
one of these fower.*

Matters in
generall
stand in fow-
wer pointes.



Whether it is an honest thing whereof we speake, or
els it is filthie and vile, or els betwixt both: and
doubtfull what it is to bee called, or els it is some
trifeling matter, that is of small weight.

Matters
honest.

That is called an honest matter, when either we
take in hande such a cause that all men would maintayne, or els
gainfaie such a cause, that no man can well like.

Matters
filthie.

Then doe wee holde and defend a filthie matter, when either
we speake against our owne conscience in an euill matter, or els
withstand an vpright truth.

Matters
doubtfull.

The cause then is doubtfull, when the matter is halfe honest,
and halfe dishonest.

Matters
trifeling.

Such are trifling causes when there is no weight in them,
as if one should phantasie to praise a goose before any other beast
liuing, (as I knowe who did) or of fruite to commend matters
chiefly, as *Ouid* did, or the *Feuer quartaine* as *Phaenias* did, or
the *Gnat* as *Virgil* did, or the battaile of *Frogges* as *Homer* did,
or dispraise bearded, or commend haueu heddes.

*Good heede to be taken at the first, vpon the hand-
ling of any matter in Iudgement.*

Circumstan-
ces necessarie
in all causes
to be noted.



¶ To onely it is necessarie to knowe what maner of
cause we haue taken in hande, when we first enter vpon
any matter, but also it is wisdom to consider
the tyme, the place, the man for whom we speake, the
man against whom we speake, the matter whereof we speake,
and the Iudges before whom wee speake, the reasons that best
serue to further our cause, and those reasons also that may seeme
somewhat to hinder our cause, and in nowise to vse any such at
all, or els warily to mitigate by protestation the euill that is in
them, and alwaies to vse whatsoeuer can be saied, to win the chief
hearers good willes, and to perswade the to our purpose. If the
cause goe by fauour, and that reason can not so much auaille, as
good will shalbe able to doe: or els if mouing affections can doe
more good, then bringing in of good reasons, it is meete alwaies
to vse that way, whereby wee may by good helpe get the ouer-
hande,

Fauor win-
ning, and af-
fections mo-
uing when
they are most
necessarie.

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hand. That if myne aduersaries reasons, by mee being confuted serue better to helpe forward my cause, then myne owne reasons confirmed, can be able to doe good: I should wholly bestowe my tyme, and trauaile to weaken and make slender, all that euer he bringeth with him. But if I can with moze ease moue mine own sayings, either with witnessles, or with wordes, then bee able to confute his with reason, I must labour to withdraue mens mindes from mine aduersaries foundation, and require them wholly to harken vnto that which I haue to say, being of it selfe so iust and so reasonable, that none can rightly speake against it, & shew them that great pitie it were, for lacke of the onely hearing, that a true matter should want true dealing.ouer & besides al these, there remaine two lessons, the which wisemen haue alwaies obserued, and therefore ought of all men assuredly to bee learned. The one is, that if any matter be laied against vs, which by reason can hardly be auoyded, or the which is so open, that none almost can deny: it were wisdom in confuting all the other reasons, to passe ouer this one, as though we saw it not, and therefore speake neuer a word of it. Or els if necessitie shall force a man to say somewhat, he may make an outward bragge, as though there were no matter in it, euer so speaking of it, as though he would stand to the triall, making men to beleue he would fight in the cause, when better it were (if necessitie so required) to run cleane awaie. And therein though a mā do flie and giue place, euer moze the gladder the lesse rauing there is, or stirring in this matter: yet he flieth wisely and for this ende, that being sensed otherwise, and strongly appointed, hee may take his aduersarie at the best aduantage, or at the least wearie him with much lingering, and make him with oft such flying, to forsake his cheefe defence.

The other lesson is, that whereas we purpose alwaies to haue the victorie, we should so speake that we may labour, rather not to hinder or hurt our cause, then to seeke meanes to further it. And yet I speake not this, but that both these are right necessary, and euery one that will doe good, must take paines in them both, but yet notwithstanding, it is a fouler fault a great deale for an Orator, to be found hurting his owne cause, then it should turne to his rebuke, if he had not furthered his whole entee. Therefore not

Aduersaries reasons when they should best be confuted.

Arguments when they should chiefly be used.

Matters hard to auoyde should alwaies be past ouer, as though we sawe them not at all. Good to be bold in most daunger, if otherwise we cannot escape.

Better not to hurte a good matter by ill speeche then to further it by good talks

Warenesse
in speaking,
and forbear-
ing to speake
The persone
before whom
we speake
must be well
marked.
Time must
be obserued.

onely is it wisdom, to speake so much as is needefull, but also it is good reason to leaue vnspoken so much as is needlesse, the which although the wisest can doe and neede no teaching, yet these common wittes offende now and then in this behalf. Some man being stirred, shall hurt moꝛe our cause then twentie other. Taunting woordes befoꝛe some men, will not bee boꝛne at all. Sharpe rebuking of our aduersarie, oꝛ stripes giuen befoꝛe some persons, can not be suffered at all. Yea, sometymes a man must not speake all that he knoweth, foꝛ if he do, he is like to find small fauour, although he haue iust cause to speake, and may with reason declare his mynd at large. And albeit that witlese folke, can sooner rebuke that which is fondly spoken, then redily praise that which is wisely kept close, yet the necessitie of the matter must rather be marked, then the fond iudgement of the people esteemed. What a soꝛe saying were this? What a Lawiꝛ should take in hande a matter concerning life and death: and an other should aske how he hath sped, to heare tell that the Lawyꝛ hath not on- ly cast away his client, but vndoꝛn himself also, in speaking thin- ges, inconsiderately, as no doubt it often happeneth that wisemen and those also that be none euill men neither, may vnwares speake things, which afterwarde they soꝛe repent, and would call backe againe with losse of a greate somme. Now what folly it is, not to remember the time, and the men. Oꝛ who will speake that which he knoweth will not be liked, if he purpose to finde fauour at their hands, befoꝛe whome he speaketh, what man of reason, will praise that befoꝛe the Iudges (befoꝛe whom he knoweth the determina- tion of his cause resteth) which the Iudges them selues cannot abide to heare spoken at all? Oꝛ doeth not so much hinder his owne matter, that without all curtesie oꝛ pꝛeface made, will lar- gely speake euill of those men, whō the hearers of his cause ten- derly do fauour? Oꝛ be it that there be some notable fault in thine aduersarie, with which the Iudges also are infected, were it not folly foꝛ thee to charge thine aduersarie with the same. Conside- ring the Iudges thereby may think, thou speakest against them also, and so thou maiest perhaps lose their fauour, in seeking such defence made without all discretion. And in framing reasons to confirme the purpose, if any be spoken plainly false, oꝛ els contra-
rie

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rie to that which was spoken before, doeth it not much hinder a good matter: Therefore in all causes this good heed ought to be had, that alwaies we labour to do some good in furthering of our cause, or if we cannot so doe, at the least that we do no harme at al.

¶ There are three kinde of causes or Orations, which serue for euery matter.

Nothing can be handled by this arte, but the same is contained within one of these three causes. Either the matter consisteth in praise, or dispraise of a thing, or els in consulting, whether the cause be profitable, or unprofitable: or lastly, whether the matter be right or wrong. And yet this one thing is to be learned, that in euery one of these three causes, these three seuerall endes, may euery one of them be contained in any one of them. And therefore, he that shall haue cause to praise any one bodie, shall haue iust cause to speake of Justice, to entreate of profite, and soynely to talke of one thing with an other. But because these three causes, are commonly and for the most part seuerally parted, I will speake of them one after an other, as they are set forth by wise mens iudgements, and peticularly declare their properties all in order.

Orations or causes of iij. kinds.

The Oration demonstratiue standeth either in praise, or dispraise of some one man, or of some one thing, or of some one deed doen.

Oration demonstratiue.

¶ The kind Demonstratiue, wherein chiefly it standeth.

There are diuers things which are praised and dispraised, as men, Countries, Cities, Places, Beastes, Hills, Ri- uers, Houses, Castles, deedes doen by worthy men, and pollicies euented by great Warriours, but most commonly men are praised for diuers respectes, before any of the other things are taken in hande.

Now in praying a noble personage, and in setting forth at large his worthinesse: Quintillian giueth warning, to vse this threefold order.

Noble per-
sones, how
they should
be praised.

To observe things. { Before this life.
In his life.
After his death.

Before

Before a mans life, are considered these places.

{ The Realme.
 { The Shire.
 { The towne.
 { The Parentes.
 { The Auncesters.



In a mans life, praise must bee parted threefold: That is to say, into the gistes of good things of the mynde, the body, and of fortune. Now the gistes of the body & of fortune, are not praise worthy of their owne nature: but euen as they are vsed, either to or fro, so they are either praised, or dispraised. Gistes of the mind deserue the whole trompe & sound commendation aboue all other, wherein we may vse the rehearsal of vertues, as they are in order, and beginning at his infancie, tel all his doings till his last age.

The places whereof are these.

{ The bir the, and }
 { infancie. }

{ The childhood. }

{ The Stripling }
 { age, or Spring }
 { tide. }
 { The mannes }
 { state. }

{ The olde age. }

{ The tyme of his }
 { departure, or }
 { death. }

{ Whether the persone be }
 { a man, or a woman. }

{ The bypynging vp, the }
 { nurturing, and the beha- }
 { uour of his life. }

{ To what study he taketh }
 { himself vnto, what cōpa- }
 { ny he vseth, how he liueth }
 { these. }

{ Whowesse doyn, either }
 { abrode, or at home. }

{ His pollicies and wittie }
 { deuises, in behouise of the }
 { publique weale. }

{ Things that haue hap- }
 { pened about his death. }

Now to open all these places more largely, as well those that are before a mannes life, as such as are in his life, and after his death, that the Reader may further see the

the profite will I doe the best I can.

The house whereof a noble personage came, declares the state and nature of his auncesters, his alliance, and his kinnsfolke. So that such worthie feates as they haue heretofore done, & al such honours as they haue had for such their good seruice, redounds wholly to the encrease and amplifying of his honor, that is now liuing.

The house or
auncestrie
whereof a
noble per-
sonage cometh.

The Realme declares the nature of the people. So that some Countrey bringeth more honor with it, then an other doth. To be a French man, descending there of a noble house, is more honor then to be an Irish man: To be an English man boyne, is much more honor than to be a Scot: because that by these men, worthie exploitesses haue beene done, and greater affaires by them attempted, then haue beene done by any other.

ii. The
Realme.

The Shire or Towne helpeth somewhat, towards the encrease of honors: As it is much better to be bozne in Paris, then in Picardie: in London then in Lincolne. For that both the ayre is better, the people more ciuill, and the wealth much greater, and the men for the most part more wise.

iii. The Shire
or Towne.

To be bozne a manchild, declares a courage, grauitie, and constancie. To be bozne a woman, declares weakenesse of spirit, weaknesse of body, and sicklenesse of minde.

iiii. The sexe
or kinde.

Now, for the bringing up of a noble personage, his nurse must be considered, his play fellowes obserued, his teacher and other his seruants called in remembraunces. How euery one of these liued then, with whom they haue liued afterwards, and how they liue now.

v. Education.

By knowing what he taketh himselfe vnto, and wherein hee most delighteth, I may commend him for his learning, for his skill in the French, or in the Italian, for his knowledge in Cosmographie: for his skill in the Lawes, in the histories of all Countreies, and for his gift of euident. Againe, I may commend him for playing at weapons, for running vpon a great Horse, for charging his staffe at the Tilt, for hauing, for playing vpon Instruments, yea, and for painting, or drawing of a War, as in old time noble Princes much delighted therein.

vi. Inclination
of nature.

Howe well done, declare his seruice to the King, and his Countrey, either in withstanding the outward enemy, or els in assisting

vii. Attempts
worthie.

ging

ging the rage of his owne Countreymen at home.

viiij. His wife counsaile, and good aduise giuen, sets forth the goodnesse of his wit.

Time of ix.
departing
this world.

At the time of his departing, his sufferance of all sicknesse, may much commend his worthinesse. As his strong heart, and cherefull patience euen to the ende, cannot want great praise. The loue of all men towards him, and the lamenting generally for his lacke, helpe well most highly to set forth his honour.

After depar-
ture.

After a mans death, are considered his Combe, his Cote armour set vp, and all such honours as are vied in Funerallles. If any one list to put these precepts in practise, he may doe as his like best. And surely I doe thinke, that nothing so much furthereth knowledge as daily exercise, and running out selues to doe that in deede, which we knowe in word. And because examples giue great light, after these precepts are set forth, I will commend two noble Gentlemen, Henry Duke of Suffolke, and his brother Lord Charles Duke with him.

Duke of
Suffolke,
and Lorde
Charles.

*An example of commending
a noble personage.*

B

etter or more wisely can none do, then they which neuer bestowe praise, but vpon those that best deserue praise, rather minding discretely what they ought to doe, then vainely deuising what they best can doe, seeking rather to praise men, such as are found worthy, then curiously finding meanes to praise matters, such as neuer were in any. For they which speake other wise then truth is, misde not the commendation of the person, but the setting forth of their owne learning. As Gorgias in Plato, praising vnrightheousnesse. Helioabalus Orations commending whoredome. Phaphorinus the Philosopher, extolling the Feurquartain, thought not to speake as the cause required, but would so much say as their witte would giue, not weighing the state of the cause, but minding the vaunt of their braine; looking how much could bee sayd, not passing how little should bee sayd. But I both knowing the might of Gods hande, for such as loueables, and the shame that in earth redoundeth to euill reporters,

Gorgias.
Helioabalus
Phaphorinus.

will

The arte of Rhetorique.

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will not commend that in those, which receive no good praise, but
will commend them that no man justly can dislike, nor yet any
one is well able worthely to praise. Their cowardnesse was such,
and their gifts so great, that I know none which loose learning,
but hath sorrowed the lacke of their being. And I knowe that the
onely naming of them, will stirre honest hearts to speake well of
them. I will speake of two bretheren that lately departed, the
one Henry Duke of Suffolke, and the other Lord Charles his
brother, whom GOD thinking meetest for heaven, then to live
here upon earth, tooke from vs in his anger, for the bettering of
our doings, and amendment of our euill liuing. These two
Gentlemen were borne in noble Englande, both by father and
mother of an high parentage. The father called Duke Charles,
by Marriage being brother to the worthy King of famous me-
morie Henry the eight, was in such fauour, and did such seruice,
that all England at this houre doth finde his lacke, and France
yet doth feele that such a Duke there was, whom in his life time
the Godly laude: the euill feared, the wise men honoured for his
witt, and the simple used alwaies for their comfort. Their
mother of birth noble, and witt great, of nature gentle, and
mercifull to the poore, and to the Godly, and especially to the
learned an earnest good Patronesse, and most helping Ladie a-
boue all other. In their youth their father died, the eldest of them
being not past nine yeares of age. After whose death, their mo-
ther knowing, that wealth without wit, is like a sword in a na-
ked mans hand, and assuredly certaine, that knowledge would
confirm iudgement, prouided so for their bringing up in all ver-
tue and learning, that two like were not to bee had within this
Realme againe. When they began both to waie somewhat in
yeares, being in their ysmetide and spring of their age, the elder
waiting on the Kings Maistie that now is, was generally wel
esteemed, and such hope was conceiued of his towardnesse, both
for learning and al other things, that fewe were like vnto him in
all the Court. The other keeping his booke among the Cōpige
men prouided (as they well knowe) both in vertue and learning,
to their great admiration. For the Greeke, the Latine, and the
Italian, I knowe he could do more, then would be thought true by

Henry Duke
of Suffolke,
and Lorde
Charles his
brother.

my report. I leaue to speake of his skill in pleasant Instru-
 tes, neither will I utter his aptnesse in Dulcike, and his toward
 Nature, to all exercises of the body. But his elder brother in this
 time (besides his other giftes of the minde, which passe all o-
 ther, and were almost incredible) following his fathers nature,
 was so delited with ryding, and runnyng in armour upon horse-
 backe, and was so comely for that fact, and could doore so well in
 charging his Staffe, bearing but xliiii. yeeres of age, that men of
 warre, euen at this hotte, none much the want of such a worthy
 Gentleman. Yea, the French men that first wondered at his
 learning, when he was there among them, and made a notable o-
 ration in Latine: were much more aſtonied when they sawe his
 comely riding, and little thought to finde these two ornaments
 ioyned both in one, his yeares especially being so tender, and his
 practise of so small tyme. Afterward coming from the Court,
 as one that was desirous to be among the learned, he lay in Ca-
 bridge toger with his brother, where they both so profited, and
 so gently used themselves, that all Cambridge did reuerce, both
 him and his brother, as two Jewels sent from God. The elders
 nature was such, that he thought himself best, when he was a-
 mong the wisest, and yet contented none, but thankfully used al,
 gentle in behauiour without childishnesse stout of stomack with-
 out al pride, bold with all warrenesse, and friendly with good ad-
 uisemēt. The yonger being not so ripe in yeeres, was not so graue
 in looke, rather cherefull, then sad: rather quicke, then auncient:
 hot yet if his brother were set aside, not one that wēt beyond him.
 A child, that by his owne inclination, so much yielded to his ruler,
 as few by chastiment haue done the like: pleasant of speech, apt
 of wit, stirring by nature, haile without hate, kind without craft,
 liberall of heart, gentle in behauiour, foyward in al things, gree-
 die of learning, & loth to take a foile in any open assembly. They
 both in all attempts, sought to haue the victorie, and in exercise
 of wit, not only the one with the other, did oft stand in contention;
 but also they both would match with the best, and thought them-
 selues most happie, when they might haue any iust occasion, to
 put their wittes in triall. And now when this greene fruite be-
 gan to waxe ripe, and all men longed to haue a taste of such chere
 great

great forwardnesse: God preventing mans expectation, tooke them both about one howre, and in so shorte time, that first they were knowne to be dead, or any abroad could tel they were sick. I neede not to rehearse, what both they spake, before their departure (considering, I haue seuerally written, both in Latine and in English, of the same matter) neither will I heape here so much together, as I can, because I should rather renew great sorrow to many, then doe most men any great good, who loued them so well generally, that fewe for a great space after, spake of these two Gentlemen, but they shedd teares, with the only utterance of their wordes, and some through ouer much sorrowing, were faine to forbear speaking. GOD graunt vs all to liue, that the good men of this world, may bee alwaies loth to forsake vs, and God may still be glad to haue vs, as no doubt these two children so died, as all men should wish to liue, and so they liued both, as all should wish to dye. Seeing therefore, these two were such, both for birth, nature, and all other giftes of grace, that the like are hardly found behind them: Let vs so speak of them, that our good repute may warne vs, to followe their godly natures, and that lastly, we may enioye that inheritance, whereunto God hath prepared them and vs (that feare him) from the beginning. Amen.

The partes of an
Oration made in
praise of a man.

The Enterance.
The Narration.
Sometimes the confutation.
The Conclusion.

If any one shall haue iust cause, to dispraise an euill man, he shall soone doe it, if he can praise a good man. For (as Aristotle both say) of contraries, there is one and the same doctrine, and therefore, hee that can doe the one, shall soone bee able to doe the other.

¶ Of an Oration demonstratiue,
for some deede done.



The kind demonstratiue of some thing done, is this, whe a man is commended, or dyspraised, for any act committed in his life.

Oration demonstratiue
of a deede.

¶ The places to confirme this cause, why any one is commended, are sixe in number.

The places of confirmation.

- i. It is honest.
- ii. It is possible.
- iii. Easie to be done.
- iiii. Hard to be done.
- v. Possible to be done.
- vi. Impossible to be done.

Seuen circumstances, which are to bee considered in diuers matters.

The circumstances.

- i. Who did the deede.
- ii. What was done.
- iii. Where it was done.
- iiii. What helpe had he to doe it.
- v. Wherefore he did it.
- vi. How he did it.
- vii. At what time he did it.

¶ The circumstances in Meter.

Who, what, and where, by what helpe, and by whose:

Why, how, and when, doe many things disclose.

These places helpe wonderfullly to set out any matter, and to amplifye it to the uttermost, not onely in praying, or displaying, but also in all other causes, where any abusment is to be used. Yet this one thing is to be learned, that it shall not be necessarie to vse them altogether, euen as they stand in order: but rather as time and place shall best require, they may be used in any part of the Oracion, euen as it shall please him that hath the blessing of them. Againe, if any man be disposed to rebuke any offence, he may vse the places contrary vnto them, that are aboue rehearsed, and applie these circumstances, euen as they are, to the prooofe of his purpose.

An example of commending King Dauid, for killing great Goliath, gathered and made, by obseruation of circumstances.

Dauid commended for killing Goliath.



Goliath being the aucthour of mankinde, powring into him the breath of life, and framing him of clay, in such a comely wise as wee all now see, hath from the beginning, bene so carefull ouer his elect and chosen, that

that in al daungers, he is euer readie to assist his people, keeping them harmlesse, when they were often past all mans hope. And among all other his fatherly goodnesse, it pleased him to shewe his power to his cholen seruauant Dauid, that al might learne to knowe his might, and reckon with themselves, that though man giue the stroke, yet God it is that giueth the ouerhand. For wher as Dauid was of small stature, weake of bodie, pooer of birth, and base in the sight of the worlclings, God called him first to match with an huge monster, a litle bodie, against a mightie Spaunt, an abiect Israelite, against a most valiaunt Philistine, with whom no Israelite durst encounter. These Philistines minded, the murder and ouerthrow, of all the Israelites, trusting in their owne strength so much that they feared no perrill, but made an accompt, that all was theirs befoze hand. Now, when both these armies were in sight, the Philistines vpon an hill of the one side, and the Israelites vpon an hill of the other side, a vale beeing betwixt them boch, there marched out of the Campe, a base bozne Philistine, called Goliath of Geth, a man of sixe Cubites high. This Souldier, when through his bignesse and stature of his bodie, and also with great bagges, and terrible theatninges, he had wonderfully abashed the whole Armie of the Israelites, so that no man durst aduenure vpon him. God to the end he might deliuer Israel, and shew that mans helpe, with all his armour, litle auaille to get victorie, without his especiall grace: and againe, to the end he might set vp Dauid, and make him honourable among the Israelites, did then call out Dauid, the sonne of Ephateus, of Bethleem Iuda, whose name was Iste, who being but a childe in yeres, did kill out of hand, by Gods might and power, Goliath the most terrible enemye of all other, that bare hate against the childeyn of Israel. When this mightie fellowe was slaine, about the vale of Terebinthus, betwixt both the Armies, the Israelites reioysed, that befoze quaked, and wondered at him then, whom they would scant knowe befoze, and no doubt this deede was not only wonderfull, but also right godly. For in battaile to kill an enemye, is thought right worthis, or to aduenure vpon a Rebell (though the successe followe not) is generallly commended, yea, to put one to the worse, or to make him flie the

Who? Dauid
against Goliath.

What? Dauid
killed Goliath.

Where? About the vale
of Terebinthus.

Dauids enterprife, honest & godly. By what helpe, & by whose, alone and without the helpe of any man liuing.

Dauids enterprise, praise worthe.

Why, for the sauegard of his Countreie.

Dauids enterprise, profitable to him self and his Countrey.

ground, is called manly, but what shal we say of Dauid, that not onely had the better hande, not onely bet his enemye, but killed straight his enemye, yea, and not an enemye of the common stature of men, but a mightie Gant, not a man, but a monster, yea, a deuill in heart, and a beast in bodie: Can any be compted more honest then such as seeke to saue their Countrey, by harrarding their carcasses, and shedding of their blood: Can loue them self greater, then by yeelding of life, for the health of an army: It had been much, if halfe a dosen had dispatched such a terrible Giant, but now, when Dauid without helpe, being not yet a man but a boye in yeares, slewe him hand to hand, what iust praise doth he deserue: If we praise other, that haue slaine euil men, and compt them haultie, that haue killed their matches, what shal wee say of Dauid, that being wonderfull ouermatched, made his partie good, and got the Gole of a Gontler. Let other praise *Herculus*, that thinke best of him: let *Cesar*, *Alexander*, and *Hanniball*, be reputed for Warriours: Dauid in my iudgement, both did more manly, then all the other were able, and serued his Countrey in greater daunger, then euer any one of them did. And shall we not call such a noble Captaine, a good man of warre. Deserueth not his manhoode and stout attempt, wonderfull praise: If vertue could speake, would she not sone confesse, that Dauid had her in full possession: And therefore, if well doinges, by right may challenge worthe Brute, Dauid will be knowne, and neuer can wast due praise, for such an honest deede: And what man will not say, but that Dauid did minde nothing els herein, but the sauegarde of his Countrey, thinking it better for himselfe to dye, and his Countrey to liue, then himselfe to liue, and his Countrey to dye. What gaine got Dauid, by the death of Goliath, or what could he hope, by the death of such a Gontler, but onely that the loue which he bare to the Israelites, forced him to harrarde his owne life: thinking that if the Philistines should preuaile, the Israelites were like to perishe, euery mothers sonne of them: Therefore, hee harrarding this attempt, considered with himselfe, the sauegarde of the Israelites, the maintenaunce of Justice, his duetie towards GOD, his obedience to his Prince, and his loue to his Countrey. And no doubt, God made this enterprise appere full

skilllesse, before Dauid could haue the heart to match himselfe with such a one. For though his heart might quake, being vnder of Gods helpe, yet assuredly he wanted no stomacke, when God did set him on. Let Tyntant rage, let Hell stande open, let Satan shewe his might, if God be with vs, whither can he against vs? Though this Goliath appeared so strong, that ten Dauids were not able to stande in his hande: yet tenne Goliaths were all ouer weake for Dauid alone. Man can not iudge, neither can reason comprehend the mightie power of God.

Dauids enterprise, appereth easie to himselfe.

When Phara with all his Armie, thought fully to destroye the children of Israel in the red Sea, did not God preserve Moses, and destroyed Phara? What is man, and all his power that he can make, in the handes of GOD, vnto whom all creatures both in heauen and in earth, are subiect at his commaundement? Therefore, it was no matter for Dauid, being assisted with GOD, as well to match with the whole Armie, as to ouerthrow this one man. But what did the Israelites, when they sawe Dauid take vpon him such a bolde enterprise? Some saye he was rash; other mocked him to scorn, and his brethren called him foole. For thought they, what a mad fellowe is he, being but a lad in yeares, to match with such a monster in bodie? How can it be possible otherwise, but that he shall be borne in peeces, euen at the first coming? For if the Philistine may once hit him, he is gon though he had ten mens liues. Now what should he meane, so vniually to match himselfe, except he were wearie of his life, or els were not well in his wittes? Yea, and to giue his enemies all the aduantage that could be, he came vnarmed, and whereas the Philistine had verystrong Armour, both to defende himselfe, and a strong weapon to fight withall: Dauid came with a sling onely, as though he would kill Crows, whereat, not onely the Philistine laughed and disdained his follie, but also both the Armies thought he was but a dead man, before he gate one stroke. And in deede, by all reason and deuise of man, there was none other way, but death with him out of hande. Dauid notwithstanding, being kindled in heart, with Gods might, was strong enough for him, in his owne opinion, and forced nothing though all other were much against him. And therefore, made no more a

Dauids enterprise accomplished of his friends hard and impossible.

How with a Sling.

doe, but being readie to reuenge in Gods name, such great blasphemie, as the Philistine then did utter: marched toward his enemy, and with casting a stone out of a Sling, he overthrew the Philistine at the first. The which when he had done, out with his sword and chopt of his head, carrying it with his armour, to the Campe of the Israelites: whereat the Philistines were greatly astonished, and the Israelites much praised GOD, that had giuen such grace to such a one, to compass such a deede: And the rather this manly act, is highly to bee praised, because he subdued this huge enemy, when Dauid first reigned King of Israel, and was sore assailed with the great armie of the Philistines: Let vs therefore that be now liuing, when this act or such like, come into our mindes: remember what God is, of how infinite power he is, and let vs praise God in them; by whom he hath wrought such wonders, to the strengthening of our faith, and constant keeping of our profession, made to him by every one of vs in our Baptisme.

Examining of the circumstances.

I Who did the deed? *Who did the deed?* And being an Israelite, did this deede, being the sonne of Iesse, of the tribe of Iuda, a hope in yeares. This circumstance was vsed, not onely in the narration, but also when I spake of the honesty and goodlikenesse, which Dauid vsed, when he slue Goliath.

ii. What was done? He slue Goliath, the strongest Giant among the Philistines. This circumstance I vsed also, when I spake of the honesty, in killing Goliath.

iii. Where was it done? About the bale of Berchithus.

iiii. What helpe had he to do? He had no helpe of any mā but went himself alone. And whereas, Dauid offered him Harneisse, he cast it away, and trusting onely in God, tooke him to his Sling, with fower or fife small stones in his hand, the which were thought nothing in mans sight; able either to doe little good, or els nothing at all. This circumstance I vsed, when I spake of the easynesse and possibilitie, that was in Dauid to kill Goliath, by Gods helpe.

v. Where?

v. Wherefore did he it.

He aduentured his life, for the loue of his Countrey, for the maintenance of iustice, for the aduancement of Gods true glorie, and for the quietnesse of all Israell, neither seeking fame, nor yet looking for any gaine. I vsed this circumstance when I shewed what profite he sought in aduenturing this deede.

vi. How did he it?

He put a stone in his sling, and when he had cast it at the Philistine Goliath fell downe straighe. I vsed this circumstance, when I spake of the impossibilitie of the thing.

vii. What time did he it?

This deede was done, when Dauid reigned first King ouer the Israelites, at what time the Philistines came against the Israelites. Thus by the circumstances of things, a right word his cause may be plentifully enlarged.

Of the Oration demonstratiue, where things are set forth, and matter commended.

The kind demonstratiue of things, is a meane whereby we doe praise, or dispraise things, as Vertue, Wice, Townes, Cities, Castelles, Woodes, Waters, Hills and Mounteines.

Places to confirme things are foure.

Places of confirmation.
 I. Things honest.
 Ii. Profitable.
 Iiii. Easy to be done.
 Iii. Hard to be done.

Many learned will haue recourse to the places of Logike, in steede of these foure places, when they take in hand to commend any such matter. The which places if they make them serue, rather to commend the matter, then onely to teach men the truth that it were well done, and Oracour like, for seeing a man wholly bestowed his wits to play the Oracour, he should chiefly seeke to compasse that which he entendeth, and not doe that only which he neuer minded, for by plaine teaching, the Logician shewes himselfe by large amplification, and beautifying of his cause, the Rhetorician is alwayes knowne.

Cl.iii.

¶ I be

The places of Logicke are these.

Definition. Causes. Parts. Effects. Things adioyning. Contraries.

Logicke must
be learned
for confirma-
tion of causes

I Doe not see other wise, but that these places of Logicke are confounded with the other tower of confirmation, or rather I thinke these of Logicke must first be minded, ere the other can well be had. For what is he, that can call a thing honest, and by reason proue it, except he first know what the thing is: the which he cannot better doe, then by defining the nature of the thing. Again, how shall I know, whether mine attempt be easie or hard? I knowe not the efficient cause, or be assured how it may be done. In affirming it to be possible, I shall not better knowe it then by searching the ende, and learning by Logicke, what is the final cause of every thing.

Justice commended.

Justice com-
mended.

So many as looke to liue in peaceable quietness, being minded rather to follow reason, then to be led by wilfull affection: desire Justice in all things, without the which no country is able long to continue. Then may I be bolde to commend that, which all men wish, and few can haue, which all men loue, and none can want: not doubting, but as I am occupied in a good thing, so all good men will heare me with a good will. But would God I were so well able, to perswade all men to Justice, as all men knowe the necessitie thereof: and then undoubtedly, I would be much bold, and force some by violence, which by faire words cannot be entered. And yet what needes any perswasion for that thing, which by nature is so needfull, & by experience so profitable, that looke what we want, without Justice we get not, looke what we haue, without Justice we keepe not. God grant vs his grace so to worke in the hearts of all men, that they may as well practice well doing in their owne life, as they would that other should followe

Justice

The arte of Rhetorique.

23

Justice in their life: I for my part will bestowe some labour, to
 set forth the goodnesse of vpright dealing, that all other men the
 rather may doe therewith. That if through my wordes, **GOD**
 shall worke with any man, then may I thinke my selfe in happy
 case, and reioyce much in the trauaile of my witte. And how to can
 it be otherwise, but that all men shalbe forced inwardly to allow
 that, which in outwarde act many doe not followe: seeing God
 powred first this lawe of nature, into mans heart, and graunted
 it as a meane, whereby wee might knowe his will, and (as I
 might saye) talke with him, grounding still his doinges vpon
 this point, that man should doe as he would bee done vnto, the
 which is nothing els, but to liue vprightly, without any will to
 hurt his neighbour. And therefore, hauing this light of Gods
 will opened vnto vs, through his mere goodnesse, we ought ene-
 more, to referrē all our actions vnto this ende, both in giuing
 iudgement, and deuising Lawes necessarie for mans life. And
 hereupon it is, that when men desire the Lawe, for triall of a mat-
 ter, they meane nothing els but to haue Justice, the which Ju-
 stice is a vertue that yeelbeth to euery man his owne: to the e-
 uerlasting God loue aboue all things: to the King obedience: to
 the inferiour good couaile: to the poore man, mercy: to the hate-
 full and wicked, sufferance: to it self, trueth: and to all men, per-
 fect peace and charitie. Now, what can be more saied, in praise of
 this vertue, or what thing can be like praised? Are not all things
 in good case, when all men haue their owne? And what other
 thing doth Justice, but seeketh meanes to content all parties?
 Then how greatly are they to be praised, that meane truly in al
 their doinges, not onely doe no harme to any, but seeke meanes
 to helpe al. The Sunne is not so wonderfull to the world (saith
 Aristotle) as the iust dealing of a gouernour, is maruelous to
 all men: No, the earth yeeldeth no more game to all creatures,
 then doth the Justice of a Magistrate, to his whole Realme. For
 by a Lawe, we liue, and take the fruites of the earth, but where
 no Lawe is, nor Justice vsed: there nothing can bee had, though
 all thinges be at hand: for in hauing the thing, we shall lacke the
 use, and liuing in great plentie, we shall stande in great neede.
 When came therefore, that maketh men to enioye their owne, is

Justice natu-
 rally in every
 one of vs.

Justice what
 it is, and how
 largely it ex-
 tendeth.

Aristotle.

Wrong dealing
deserveth death.

Iustice neces-
sarie for all
men.

From the
lesse to the
greater.

Yog Stockes.

Iustice, the which being once taken away, all other things are
lost with it, neither can any one saue that he hath, nor yet get that
he wanteth. Therefore, if wrong doing should be boyne withall,
and not rather punished by death, what man could liue in rest?
Who could bee sure either of his life, or of his liuing one whole
day together? Now, because euery man desireth the preservation
of himselfe, euery man should in like case desire the sauegard of
his neighbour. For if I should, wholly minde myne owne ease,
and followe gaine without respect, to the hinderaunce of myne
euen Christian: why should not other vse the same libertie, and so
euery man for himselfe, and the Deuill for vs al, catch that catch
may? The which custome if all men followed, the earth would
sone be hopy, for want of men one would be so greedy to eate by
an other. For in seeking to liue, wee would lose our liues, and in
gaping after goodes, wee should soone goe naked. Therefore, to
repyesse this rage, and with wholsome deuises to traine men in
an order, GOD hath lightened man with knowledge, that in all
things he may see what is right, and what is wrong, and upon
good aduise ment deale iustly with all men. God hath created all
things for mans vse, and ordeined man, for mans sake, that one
man might helpe an other. For though some one haue giuen
more plentifully then the common sort, yet no man can liue a-
lone, without helpe of other. Therefore wee should strue one to
helpe an other by iust dealing, some this way, and some that way,
as euery one shal haue neede, and as we shalbe alwaies best able,
wherein the lawe of nature is fulfilled, and Gods commande-
ment followed. Wee loue them here in earth, that giue vs faire
wordes, and wee can bee content, to speake well of them, that
speake well of vs: and shall we not loue them, and take them also
for honest men, which are contented from time to time, to perry
euery man his owne, and rather would dye then consent to euill
doing: If one be gentle in outward behauiour, we like him well,
and shall we not esteeme him that is vpright in his outward li-
uing? And like as wee desire, that other should bee to vs, ought
not wee to bee like wise, affected towarde them? Euen among
brute Beastes, nature hath appointed a lawe, and shall wee men
liue without a lawe? The Stoike being not able to feede her selfe
for

The arte of Rhetorique. 27

for age, is fed of her young ones, wherein is declared a naturall loue, and shall wee so liue that one shall not loue an other? Can should be vnto man as a God, & shal man be vnto mā as a deuill? Hath God created vs, and made vs to his owne likeness, endowing vs with all the riches of the earth, that wee might bee obedient to his will, and shall wee neither loue his, nor like his? How can we say that we loue God, if there be no charitie in vs? Doe I loue him, whose minde I will not followe, although it be right honest? If you loue me (sayth Christ) followe my Commaundements. Christes will is such, that wee should loue God aboue all things, and our neighbour as our self. Then if we doe not iustice (wherein loue doth consist) we do neither loue man, nor yet loue God. The Wiseman saith: The beginning of a good life, is to doe Iustice. Vea, the blessing of the Lord, is vpon the head of the iust. Heauen is theirs (saith David) that doe iustly from time to time. What els then shall we doe, that haue any hope of the generall resurrection, but doe the will of God, and liue iustly all the daies of our life? Let euery man, but consider with himselfe, what ease he shall finde thereby, and I doubt not, but euery one deeply waping the same, will in heart confesse, that Iustice maketh plentie, & that no one man could long hold his own if lawes were not made, to restraime mans will. We trauaile now, Minister and Dominer, we watch and take thought, for maintenance of wife and children, assuredly purposing (that though God shall take vs immediatly) to leaue honestly for our familie. Now, to what ende were all our gathering together, if iust dealing were set a side, if Lawes bare no rule, if that the wicked list, that they may, and what they may, that they can, and what they can, that they dare, & what they dare, the same they doe, & what soeuer they doe, no vva of power is agreed therewith? What maketh wicked men (which els would not) acknowledge the King as the soveraigne Lord, but the power of a law, & the practise of Iustice for euill doers? Could a Prince maintaine his state royall, if law and right had not provided, that euery mā should haue his owne? Would seruants obeie their maisters, the sonne his father, the Tenant his Landlord, the Citeizen his Mayor? Wherof: if orders were not set, & iust dealing appointed for all states of men?

There.

Vnnatural-
nesse in man
towards
God.

Ihon. xiii.
Math. xix.
Mark. x.
Prouer. xvi.
Prouer. xiii.
Psal. xcvi.

Profite of Iu-
stice.

Sauagard
had by Iu-
stice.

Gradation.

The necessitie
of Iustice.

Where iustice
is executed,
Vice is exiled.

Egyptians,
what order
they vsed to
banish idle-
nesse,


Iustice, easie
to be obser-
ued if will be
not wanting.

Therefore, the true meaning folke in al ages giue theſe lues ſome to this occupatiō, and ſome to that, ſeking therein nothing els but to maintain a pooze life, and to kepe themſelues true men, both to GOD and the world. What maketh men to perſoyn their bargaines, to ſtand to their promiſes, and paye their debtes, but an order of a law grounded vpon Juſtice: Where right beareth rule, there craft is compted vice. The liar is much hated, where truth is well eſteemed. The wicked theues are haged, where good mē are regarded. None can hold vp their heads, or dare ſhew their faces, in a well ruled cōmon weale, that are not thought honeſt, or at the leaſt haue ſome honeſt way to liue. The Egyptians therefore, hauing a worthy and a wel gouerned commonweale, prouided that none ſhould liue idly, but that euery one monthly ſhould giue an accompt, how he ſpent his time, and had his name regiſtered in a booke for the ſame purpoſe. But Lord, if this law were uſed in England, how many would come behind hand with their reckonings at the audite day. I feare me their doings would be ſuch, that it would be long ere they got their quietus eſt. Therefore the woſe is our ſtate, the leſſe that this euill is looked vnto. And ſurely, if in other thinges wee ſhould bee as negligent, this Realme could not long ſtand. But thanks be to God, wee hang them in a pace, that offend a law, and therefore, wee put it to their choyce, whether they will be idle, and ſo fall to ſtealing, or no: they knowe their reward, goe to it when they wil. But if therewithal ſome good order were taken, for education of youth, and ſetting loyters on worke (as thanks be to God, the Clie is moſt goodly bent that way) all would ſone be well, without all doubt. The wiſe and diſcrete perſons in al ages, ſought all meanes poſſible, to haue an order in all thinges, and loued by Juſtice to direct all their doinges, whereby appeareth both an apt will in ſuch men, and a naturall ſtirring by Gods power, to make all men good. Therefore if we do not well, we muſt blame our ſelues, that lack a will, & do not call to God for grace. For though it appere hard to do wel, becauſe no mā can get perfectiō, without continuance: yet ſuſtained by coarable mind that calleth to God, & to a willing heart that ſaue would do his beſt, nothing can be hard. God hath ſet al thinges to ſale for labor, & keepeth open ſhop vnto who wil. There.

Therefore in all ages, whereas we see the fewest good we must well thinke, the most did lacke good will to aske, or seeke for the same. Lord what loue had that worthy Prince *Seleucus* to maintaine Justice, and to haue good lawes kept, of whom such a wonderfull thing is witten. For whereas he established most wholesome lawes, for sauegard of the *Locrensiens*, and his owne sonne thereupon taken in adultery, should lose both his eyes, according to the lawe then made, and yet notwithstanding, the whole Cite thought, to remit the necessitie of his punishment, for the honour of his father, *Seleucus* would none of that in any wise. Yet at last, thorough importunitie being overcome, he caused first one of his own eyes to be pluckt out, and next after, one of his sonnes eyes, leauing onely the vse of sight, to himselfe and his sonne. Thus thorough equitie of the law, he vsed the due meane of chastisement, shewing himselfe by a wonderfull temperance, both a mercifull father, and a iust law maker. Now happie are they that thus obserue a Lawe, thinking losse of bodie, lesse hurt to the man, then sparing of punishment, meane for the soule. For GOD will not faile them, that haue such a desire to followe his will, but for his promise sake, he will rewarde them for euer. And now, seeing that Justice naturally is giuen to al men, without the which he could not liue, being warned also by GOD, alwaies to doe vprightly, perceiuing againe the commodities, that rebounde vnto vs, by liuing vnder a Lawe, and the sauegarde, wherein we stand, hauing Justice to assist vs: I trust that not onely all men, will commend Justice in worde, but also will liue iustly in deede, the which that we may doe: God graunt vs of his grace. Amen.

Valer. li. vi.

An Oration deliberatiue.

 An Oration deliberatiue, is a meane, where by we doe perswade, or dissuade, entreate, or rebuke, exhort, or dehort, commend, or comferte any man. In this kind of Oration, wee doe not purpose wholly to praise any bodie, nor yet to determine any matter in controuersie, but the whole compasse of this cause is, either to aduise our neighbour to that thing, which wee thinke most needefull for him, or els to call him backe from that follie, which hindereth much his estimation. As for example, if I would counsaile my friend to tra-
uaile

Oration de-
liberatiue.

uaile beyond the Seas; for knowledge of the tongues, and experience in forraigne Countries: I might resort to this kinde of Oratorion, and finde matter to confirme my cause plentifully. And the reasons, which are commonly vsed to enlarge such matters, are these that followe.

{ The thing is honest.
 { Profitable.
 { Pleasaunt.

{ Saufe.
 { Easie.
 { Hard.

{ Lawfull and meete.
 { Base worthe.
 { Necessarie.

Honestie comprehendeth all vertues.

Profite how largely it extendeth.

Profite beareth the name of goodnesse, which is threefolded.

Pleasures, largely set out.

Easinesse of trauaile.

NOW in speaking of honestie, I may by deuision of the vertues make a large walke. Again, looke what lawes, what customes, what worthe deedes, or sayings haue been vsed heretofore, all these might serue well for the confirmation of this matter, lastly where honestie is called in to establish a cause: there is nature and GOD himselfe present, from whom cometh all goodnesse. In the seconde place, where I spake of profite, this is to be learned, that vnder the same is comprehended the getting of gaine, and the eschuing of harme. Again, concerning profite (which also beareth the name of goodnesse) it partly pertaineth to the bodie, as beautie, strength, and health, partly to the minde, as the encrease of witte, the getting of experience, and heaping together of much learning: and partly to fortune (as Philosophers take it) whereby both wealth, honour, and friends are gotten. Thus he that deuised profite cannot want matter. Thirdly, in declaring it is pleasant, I might heape together the varietie of pleasures, which come by trauaile, first the sweetnesse of the tongue, & wholesomnes of the ayre in other Countries, the goodly wittes of the Gentlemen, the straunge and auncient buildings, the wonderfull Monuments, the great learned Clarkes in all faculties, with diuers otherlike, & almost infinite pleasures.

The easinesse of trauaile, may thus be perswaded, if we shewe that free passage is by wholesome lawes appointed, for all strangers and way fairers. And seeing this life is none other thing but a trauell, and we as Pilgrimes, wander from place to place, much fondnesse it were to thinke that hard, which nature hath made

made easie, yea, and pleasaunt also. None are more healthfull, none more lustie, none more merrie, none more strong of bodie, then such as haue trauailed Costlies. Many vnto them, that had rather sleepe al day, then wake one houre (choosing for any labor, slothfull idleness) thinking this life to be none other, but a continuall resting place, vnto such paradise, it shall seeme painefull to abide any labour. To learne *Logicke*, to learne the Law, to some it seemeth so hard, that nothing can enter into their heaues: and the reason is, that they want a will, and an earnest minde, to doe their endeuour. For vnto a willing heart, nothing can be hard, lay lode on such a mans back and his good heart, may soner make his backe to ake, then his good will can graunt to yeelde, and refuse the weight. And now where the sweete hath his sower sowne with him, it shall be wisdom to speake somewhat of it, to mitigate the sowernesse thereof, as much as may be possible.

Trouaile vn-
to whom it is
hard.

Goodwill
makes great
burden
light.

That is lawfull and praise worthie, which Lawes doe graunt, good men doe allowe, experience commendeth, and men in all ages haue most vled.

Lawfull.

A thing is necessarie two maner of waies. First, when either we must doe some one thing, or els doe worse. As if one should threaten a womā, to kill her if she would not lye with him, where in appeareth a forcible necessitie. As touching trouaile we might say, either a man must bee ignorant of many good thinges, and want great experience, or els he must trouaile. Now to be ignorant, is a great shame, therefore to trouaile is most needfull, if we will auoyde shame. The other kind of necessitie is, when wee perswade men to beare those thinges patiently, when wee perswade men to beare those crosses patiently, which God doth send vs, considering, will we, or nill we, needes must we abide them.

Necessary
two waies ta-
ken.

It is aduise one, to studie the lawes of England.

Aaine, when we see our friend enclined to any kind of learning, we must counsaile him to take that way still, and by reason perswade him, that it were the meetest way for him to doe his Countrie most good. As if he giue his minde to the lawes of the Realme, and finde an aptnesse therunto, we may aduise him, to continue in his good entent, and by reason perswade him, that it were most meete for him so to do. And first we might

Lawes of
England.

speake

Vertues espe-
ciall & chief,
fower in
number.

¶ Wee him that the studie is honest and goodly, considering it one-
ly foloweth Iustice, and is grounded wholly vpon naturall reason.
¶ Wherein we might take a large scope, if we should fully speake
of all things, that are comprehended vnder honestie. For he that
will knowe what honestie is, must haue an vnderstanding, of all
the vertues together. And because the knowledge of them is
most necessarie, I will brievely set them forth. There are fower e-
speciall and chief vertues, vnder whō all other are comprehended.

Prudence, or wisdom.

Iustice.

Fortitude.

Temperance.

Prudence,
what it is.



Prudence, or wisdom (for I will here take them both
for one) is a vertue that is occupied euermore in sear-
ching out the trueth. Now, we all loue knowledge, and
haue a desire to passe other therein, and thinke it shame to be igno-
raunt: and by studying the lawe, the trueth is gotten out, by kno-
wing the trueth, wisdom is attained. Wherefore, in perswa-
ding one to studie the lawe, you may shewe him, that he shall get
wisdom thereby. Under this vertue are comprehended,

Memory.

Understanding.

Foresight.

Partes of
Prudence.



Memory, calleth to accompt those things, that were
done heretofore, and by a former remembraunce getteth
an after wit, and learneth to auoyde deceit.

Understanding, seeth things presently done, and perceiueth
what is in them, weighing and debating them, untill his minde
be fully contented.

Foresight, is a gathering by coniectures, what shall happen,
and an euident perceiuing of things to come, before they doe
come.

Iustice.

Iustice, what
it is.

Iustice is a vertue, gathered by long space, giuing every one
his owne, minding in all things, the common profite of our
Countrey, whereunto man is most bound and oweth his full o-
bedience.

Now, Nature first taught man, to take this way, and would
euer

euery one so to doe vnto an other, as he would be doen vnto himselfe. For whereas Raine watereth al in like, the Sunne shineth indifferently ouer all, the fruite of the earth encreaseth equally. God warneth vs to bestowe our good will after the same sorte, doing as duetie bindeth vs, and as necessitie shall best require. Yea, God gaunted his giftes diuersly among men, because hee would man should knowe and feelee, that man is bozne for man, and that one hath neede of an other. And therefore though nature hath not stirred some, yet through the experience that man hath, concerning his comoditie: many haue turned the lawe of nature into an ordinarie custome, and followed the same as though they were bound to it by a law. Afterward, the wisdom of Princes, and the feare of Gods threate, which was vttered by his worde, forced men by a lawe, both to allowe things confirmed by nature, and to beare with old custome, or els they should not onely suffer in body temporall punishment, but also lose their soules for ever. Nature is a right that phantasie hath not framed, but Nature, what God hath grafted and giuen man power thereunto, whereof these ^{it is} are deriued.

Religion, and acknowledging of God.
 Naturall loue to our children, and other.
 Thankfulnessse to all men.
 Stoutnesse, both to withstand and reuenge.
 Reuerence to the superiour.
 Assured and constaunt trueth in things.

Religion, is an humble worshipping of G O D, acknowledging him to be the creatour of Creatures, and the onely giuer of all good things.

Naturall loue, is an inward good will, that we ^{Naturall} beare to our parents, wife, children, or any other that be nigh of loue. kinne vnto vs, stirred therevnto not onely by our flesh, thinking that like as we would loue our selues, so wee should loue them, but also by a likenesse of minde: and therefore generally we loue all, because all be like vnto vs, but yet we loue them most, that both in bodie and mynd be most like vnto vs. And hereby it cometh, that often we are liberall and bestowe our goodes vpon the

needie, remembryng that they are all one flesh with vs, and should not want when we haue it, without our great rebuke and token of our most vnkind dealing.

Thankful-
nesse.

Thankfulnesse is a requiting of loue, for loue, and will, for will, shewing to our frendes, the like goodnesse that we finde in them: yea, straiuing to passe them in kindnesse, losing neither time nor tide to doe them good.

Stoutnesse.

Stoutnesse to withstand and reuenge euil, is then vsed when either we are like to haue harme, & doe withstand it, or els when we haue suffered euil for the trueth sake, and therupon doe reuenge it, or rather punish the euil, which is in the man.

Reuerence.

Reuerence, is an humblenesse in outward behauour, when we doe our dutie to them, that are our betters, or vnto such as are called to serue the King in some greate vocation.

Assured and
constant
trueth.

Assured and constant trueth is, when we do beleue that those things, which are, or haue bene, or hereafter are about to be, can not otherwise be, by any meanes possible.

Right by cu-
stome.

That is right by custome, which long time hath confirmed, being partly grounded vpon nature, & partly vpon reason, as where wee are taught by nature, to knowe the cuer liuing God, and to worship him in spirite, we turning natures light, into blind custome, without Gods will, haue vsed at length to beleue, that he was really with vs here in earth, and worshipped him not in spirite, but in Copes, in Candlesticks, in Belles, in Tapers, and in Censers, in Crosses, in Banners, in Hauen Crownes, and long Gownes, and many good morowes els, deuised only by the phantasie of mā, without the expresse will of God. The which childish copes, time hath so long confirmed, that the trueth is scant able to trie the out, our hearts be so hard, and our wits be so far to seeke. Again, where we see by nature, & euery one should deale truly, custome encrease natures will, & maketh by auncient demeanors things to be iustly obserued, which nature hath appointed.

Custome
with our na-
tures ground
vngodly.

As } Bargaining.
Commons, or equalitie.
Iudgement given.

Bargaining is, when two haue agreed for the sale of some one thing, the one will make his fellowe to stand to the bargain though

though it be to his neighbours undoing, resting vpon this point, that a bargaine is a bargaine, and must stande without all exception, although nature requireth to haue things doer by conscience, and would that bargaining should be builded vpon iustice, where by an vpright dealing, and a charitable loue, is vttered amongst all men.

Commons or equalitie, is when the people by long time haue a ground, or any such thing among them, the which some of them will keepe still for custome sake, and not suffer it to be fenced, and so turned to pasture, though they might gaine ten times the value: but such stubburnesse in keeping of commons for custome sake, is not standing with Justice, because it is held against al right. Commons.

Judgement giuen, is when a matter is confirmed by a Parliament, or a Lawe, determined by a Judge, vnto the which many bedstrong men will stand to dye for it, without sufferance of any alteration, not remembryng the circumstance of things, and that time altereth good actes. Judgement giuen.

That is right by a law, when the trueth is vttered in writing, and commaunded to be kept, euen as it is set forth vnto them. Right by Lawe.

Of Fortitude or manhood.

Fortitude, is a considerate hardyng vpon daunger, and a willing heart to take paines, in behalfe of the right. Now, when can stoutnesse be better used, then in a iust maintenaunce of the Lawe, and constant trying of the trueth? Of this vertue, there are fower branches. Manhood.

{
Honourablenesse.
Stoutnesse.
Sufferance.
Continuance.

Honourablenesse is a noble ordering of weightie matters, with a lustie heart, and a liberall vsing of his wealth, to encrease of honour. Honorable-
nesse.

Stoutnesse, is an assured trust in himselfe, when he mindeth the compasse of most weightie matters, and a couragious defending of his cause. Stoutnesse.

Sufferance, is a willing and a long bearing of trouble and saking of paines: for the maintenaunce of vertue, and the wealth Sufferance.

of his Countrey.

Continuance Continuance, is a stedfast and constaunt abiding, in a purpose and well abused matter, not yelding to any man in quarell of the right.

Temperance.

Temperance.

Temperance, is a measuring of affections according to the will of reason, and a subduing of lust vnto the Square of honestie. Yea, and what one thing doth soone mitigate the immoderate passions of our nature, the perfect knowledge of right & wrong, & the iust execution appointed by a law, for asswaging the wilfull: Of this vertue there are three partes.

Sobrietie.

Gentlenesse.

Modestie.

Sobrietie.



Sobrietie, is a byddeling by discretion, the wilfullnesse of desire.

Gentlenesse

Gentlenesse, is a caulming of heate, when we begin to rage, and a lowly behauiour in al our bodie.

Modestie.

Modestie, is an honest shamefastnesse, whereby we keepe a constant looke, & appere sober in all our outward doings. Now, euen as we should desire the vse of al these vertues, so should we eschue not only the contraries hereunto, but also auoid al such euils, as by any meanes do withoꝝawe vs frō well doing.

It is profitable.



After we haue perswaded our freend, that the lawe is honest, drawing our arguments from the heape of vertues, wee must goe further with hym, and bying hym in good beleue that it is very gainfull. For many one seeke not the knowledge of learning for goodnes sake, but rather take paines for the gaine, which they see doeth arise by it. Take away the hope of lucre, and you shall see few take any paines: no, not in the Vineyard of the Lorde. For although none should followe any trade of life for the gaine sake, but euen as he seeth it is most necessarie, for the aduancement of Gods glorie, and not passe in what estimation things are had in this worlde: yet because we are all so weake of witte in our tender yeres, that we can not iudgeth with our selues what is best, and our bodie so

Hope of reward
naketh
men take
paines.

neeth,

ness, that it loketh euer to be cherished. Beake that which is
moste gainefull for vs, and forsake that altogether, which we
ought most to followe. So, that for lacke of honest meanes, and
for want of good order: the best way is not vsed, neither is Gods
honour in our first peeres remembered. I had rather (saye one)
make my child a Cobler, then a Preacher, a Tankers beater,
then a Scholer. For what shal my sonne seeke for learning, whē
hee shall neuer get thereby any liuing? Set my sonne to that,
whereby he may get somewhat: Doe ye not see, how euery one
catcheth and pulleth from the Church what thei can: I feare me
one day, they wil plucke vour Church and all. Call you this the
Gospell, when men seeke onely to mowtie for their bellies, and
care not a groate though their soules go so. Well: A parson of a
Benefice, will haue a poore pingrame soule, to beare the name of
a parson; for the xij. marke or ten pound; and the parson, him
self, will take up for his swaphart, as good as an hundred marke.
Thus Gods is robbed, learning decayed, England dishonoured,
and honestie more regarded. The old Romans not yet knowing
this, and yet being led by a deuout heart towards God made
this lawe: *Sanctum sacrore commendatum qui clepsit, rapserint,
parricida est.* He that shall closely steale, or forcible take awaie
that thing which is holy, or giuen to the holy place, is a murder-
er of his country. But what haue I said: I haue a greater mat-
ter in hande, then the whereof I haue towarde my penne hath runne o-
uer farre; when my leasure serueth not; nor yet my witte is able
to talke this case in such wise, as it shoulde bee, and as the large-
nesse thereof requirerh. Therefore, to my Lawyer againe, whom
I thought not to perswade, but that he shal hate the Deuill and al,
if he learne a pace, and doe some haughton before him. There-
fore, I will thet we both largelye this matter consider: that I may
haue myne selfe to take this matter in hande. The lawe therefore,
not onely bringeth much game with it, but also aduanceth men,
both to worship, renowne, and honour. All men shall seeke his fa-
uour for his learning sake, the best shall like his company for his
raisinge and his wealth with his skill: and he that nepe that
be able to work him selfe wrong. Some consider justice by these
circumstances followinge.

The Roman-
nes lawes for
Church di-
gnities.

Circumstances
in obser-
uing profite.

Folly in ma-
ny that go to
the Lawe.

Lawyers,
neuer dye
beggars.

To whom. When. Where. Wherefore.

Neither can I vse a better order, then these circumstances minister vnto mee. To whom therefore is the Law profitable? I saye, to them that are best learned, that haue readie wittes; and will take paines. When is the law profitable? Assuredly, both now and euermore, but especially in this age, where all men goe together by the eares, for this matter, and that matter. Such alteration hath bene heretofore, that hereafter needes must ensue much alteration. And where is al this a doer? Such in little England, as in all best minister hall, where neuer yet wanted business, nor yet cure that. Wherefore is the Law profitable? vndoubtedly, because no man could hold his owne, if there were not an order to staine vs, and a Lawe to restraine vs. And I praye you, who getteth the money? The Lawyers no doubt. And were not Law sometimes cheaper bought, then got by the skill of a Law? Do not many commonly for trifles fall out? Some for topping of a Tree, spendes all that euert they haue, an other for a Cose that grafeth vpon his ground, tries the lawe so hard, that he proues himself a Clander. Now, when men be so mad, is it not easie to get money among them? vndoubtedly; for Lawyer neuer dieth a begger. And magnanize. For an C. begges for him, and makes a made all that they haue, to get that of him, the which, the oftener he bestoweth, the more still he getteth. So that he gaineth alwayes, as wel by increase of learning, as by storing his purse with money; whereas the other get a warme Sunne of censures, and a flappe with a fore talle, for all that euert they haue spent. And why would they? Cusse it were to doe againe, they would doe it therefore, the Lawyer can neuer want liuing till the earth haue men and all be voydes.

¶ The Lawe easie to many,

and hard to some.



Doubt not, but my Lawyer is perswaded that the Lawe is profitable; now must I beare him in hand that it is an easie matter to become a Lawyer. The which, if I shall be

bee able to proue. I doubt not, but he will proue a good Lawyer, and that right shortly: the Lawe is grounded vpon reason. And what hardnesse is it for a man by a reason, to finde out reason. That can not be straunge vnto him: the ground whercof is grafted in his breast. What, though the Lawe be in a straunge tongue, the wordes may bee gotte without any paine, when the matter it self is compass with ease. With a little Lawe will make a greate thewe, and therefore, though it bee much to become excellent, yet it is easie to get a taste. And surely for getting of money, a little will doe as much good oftentimes, as a great deale. There is not a word in the Law, but it is a groce in the Lawiers purse. I haue knowne diuers, that by familiar talking and mouing together, haue come to right good learning, without any great booke skill, or much beating of their braine, by any close studie or secret musing in their Chamber. But where some saie the Lawe is very hard, and discourage young men from the studie thereof, it is to bee vnderstande of such as will take no paines at all, nor yet mind the knowledge thereof. For what is not hard to man, when he wauereth will to doe his best. Is good sleepe, and say is whar: as wake and take no paines.

Godlie.

The Lawe.

Necessarie.

Necessarie.

Pleasant.

What needeth mee, to proue the Lawe to be Godly, lust, or necessarie, seeing it is grounded vpon Gods will, and all Lawes are made for the maintenance of Justice. If we will not beleue that it is necessarie, let vs haue Rebels againe to disturbe the Realme. Our nature is so fowle, that we knowe not the necessitie of a thing, till we haue some lacke of the same. Bowes are not esteemed, as they haue beene among vs Englishmen, but if we were once well beaten by our enemies, we should soone knowe the want, and with feeling the smart, lament much our folly. Take away the Law, and take away our liues, for nothing maintaineth our wealth, our health, and the sauegard of our bodies, but the Law of a Realme, whereby the wicked are condemned, and the Good are defended.

Lawes maintaine life.

An Epistle to perswade a yong Gentleman to marriage,
denied by Earlines in the behalfe of his frende.

Albeit, you are wise enough of your selfe, though that
 singular wisdome of yours (most honouring Coliue)
 and little needes the aduise of other, yett either for that
 olde friendshippe, which hath bene betwixt vs, and
 continued with dutie, euen from our Cradles; or for such your
 great good turnes, shewed at all times towarde me, or els for
 that fast kinned and alliance, which is betwixt vs: I thought my
 self thus much to owe vnto you: if I would be such a one in deed,
 as you euer haue taken mee; that is to say, a man both frequently
 and thankfull, to tell you freely. Whatsoever I iudged to apper-
 taine either to the safeguard or worship of you, or any of yours;
 and willingly to waite vpon of the same, allee are better seen of
 gentiles in other strange matters, the we are in our owne. I haue
 felt often your aduise in mine owne affaires, and I haue found it
 to be fortunate vnto me, as it was freely. Now, if you will like-
 wise in your owne matters, follow my counsaile, I trust it shall
 be your good paye: that neither I shall repent me, for that I haue
 giuen you counsaile, nor yett you shall thinke your selfe, that
 you haue obeyed and followed mine aduise.

There was at supper with me the twelue day of April, when
 I late in the Countrey, *Antonius Baldus*, a man (as you knowe)
 that most earnestly tendereth your welfare; and one that hath
 bene alwaies of great acquaintance and familiaritie with your
 Sonne in Lawe: a heauie feast was had, and full of much merr-
 ing. He tolde me greatly to wish our beuiesse, that your mo-
 ther that most Godly woman, was married this life; and your
 sister being overcome with sorrowe and heauinesse, had made her
 self a Nunne, so that in you only remaineth the hope of issue, and
 maintenance of your stocke. Whereupon your freend, with one
 consent, haue offered you in Marriage, a Gentlewoman of a good
 house, and much wealth, faire of body, very well brought vp,
 and such a one as loueth you with all her heart. But you (either
 for your late sorowes, which you haue in fresh remembraunce,
 or els for religion sake) haue so purposed to liue a single life, that
 neither can you for loue of your stock, neither for desire of Issue,

nor yet for any entreatie of your freendes can make; either by
praying, or by weeping: be brought to chaunge your minde. And
yet notwithstanding all this (if you will followe my counsaile)
you shall be of an other minde, and leauing to liue single, whiche
both is barraine, and finally agreeing with the state of mans
Nature, you shall giue your selfe wholly to most holy Matlocke.
And for this parte, I will neither wish, that the loue of your
freendes (which els ought to ouercome your nature) nor yet mine
authoritie that I haue ouer you, should doe me any good at all,
to compasse this my request, if I shall not proue vnto you by most
plaine reasons, that it will be both much more honest, more profit-
table, and also most pleasant for you to marrie, then to liue other-
wise. Now, what will you say if I proue it also, to be necessary
for you at this tyme to marrie. And first of all, if honestie may
moue you in this matter (the which among all good men, ought
to bee of much weight) what is more honest then Patrimonie,
the which Christ himselfe did make honest, when not onely hee,
vouchsaued to bee at the Mariage with his mother, but also did
consecrate the Mariage feast, with the first miracle, that euer hee
did vpon earth: What is more holy then Patrimonie, which the
Creatour of all things did institute, did fasten and make holy,
and nature it selfe did establish: What is more maye worthe,
then that thing, the which, whosoever shall dispraise, is condem-
ned straight for an Heretique: Patrimonie, is euen as honou-
rable, as the name of an Heretique is thought shamefull. What
is more right or meete, then to giue that vnto the posteritie, the
which we haue receiued of our auncesters: What is more incon-
siderate, then vnder the desire of holinesse, to eschue that as unho-
ly, which God himselfe, the fountaine and father of all holinesse,
would haue to be compted is most holy: What is more unmanly
then that man should goe against the lawes of mankind: What
is more vnhankfull, then to denie that vnto younglings, the
which (if thou haddest not receiued of thine elders) thou couldst
not haue bene the man liuing, able to haue denied it vnto them.
That if you would knowe, who was the first founder of Mari-
age, you shall vnderstande, that it came not by by Licurgus, nor
yet by Moses, nor yet by Solon: but it was first ordeined and

Praise wor-
thy to marrie.

Right and
meet to
marrie.

Mariage first
made by
God.

D. v.

institu-

After man
was made,
the woman
was ioyned
vnto him.

Matrimonie
renewed af-
ter the flood.

Natures
worke, alle-
wed by Gods
worde.

instituted, by the cheefe founder of all things, commended by the same, made honourable, and made holy by the same. For, at the first when he made man of the earth, he did perceiue that his life should be miserable and vnfaerie, except he ioyned Eve as mate vnto him. Whereupon he did not make the wife vpon the same clay, whereof he made man: but he made her of Adams Ribbes, to the end we might plainly vnderstande, that nothing ought to be more deare vnto vs then our wife, nothing more nigh vnto vs, nothing surer ioyned, and (as a man would saie) faster glewed together. The self same God, after the generall flood being reconciled to mankinde, is said to proclaime this law first of all, not that men should liue single, but that they should encrease, bee multiplied and fill the earth. But howe I pray your could this thing bee, sauing by Mariage and lawfull conuining together? And first least we should alledge here, either the libertie of Moses lawe, or els the necessitie of that tyme: what other meaning els, hath that common and commendable report of Christ in the Gospell, for this cause (saith he) shall man leaue father and mother, and cleaue to his wife. And what is more holy then the reuerence and loue due vnto parents? And yet the trueth promised in Matrimonie, is preferred before it, and by whose meanes? Mariage by God himself, at what time? Forsooth not only among the Jewes, but also among the Christians. Men forsake father and mother, and takes themselves wholly to their wiues: The sonne being past twentie yeeres, is free and at libertie. Yea, the sonne being abdicated becommeth no sonne. But it is death onely that parteth married folke, if yet death doth parte them. Nowe, if the other Sacraments (whereunto the Church of Christ chiefly leaunth) be reuerently used, who doeth not see, that this Sacrament, should haue the most reuerence of all, the which was instituted of God, and that first and before all other. As for the other, they were instituted vpon earth, this was ordeined in Paradiſe: the other were giue for a remedie, this was appointed for the fellowship of felicitie: the other were applied to mans nature, after the fall this onely was giuen, when man was in most perfite state. If we conſider those Lawes good, that mortall men haue enacted, shall not the lawe of Matrimonie bee most holy, which we haue

haue receiued of him, by whom we haue receiued life, the which Lawe was then together enacted, when man was first created: And lastly, to strengthen this Lawe, with an example and deede doone, Christ being a yong man (as the storie reporteth) was called to Mariage; and came thither willingly with his Mother, and not only was he there present, but also he did honour the feast with a wonderfull maruaile, beginning first in none other place, to worke his wonders and to doe his miracles. Why then I praie you (will one saie) how happeneth it, that Christ forbare Mariage? As though good sir, there are not many things in Christ, at the which we ought rather to maruaile, then seeke to follow. He was borne, and had no father, he came into this world, without his mothers painfull trauaile, he came out of the graue when it was closed vp, what is not in him about nature? Let these things be proper vnto him. Let vs that liue within the bounds of nature, reuerence those things that are about nature, and followe such things as are within our reach, such as we are able to compass. But yet (you say) hee would bee borne of a virgin, of a virgin (I graunt) but yet of a married virgin. A virgin being a mother did mooste become God, and being married, she shewed what was best for vs to do. Virginitie did become her, who being undefiled brought him forth by heauenly inspiration, that was undefiled. And yet Ioseph being her housbande, doeth committ vnto vs the lawe of chaste Wedlocke. Yea, how could he better see out the societie in Wedlocke, than that willing to declare the secret societie of his Diuine nature, with the bodie and soule of man which is wonderfull, euen to the heauenly Angels, and to shewe his unspeakable and euer abiding loue toward his church: He doth call himself the Bridegrome, and her the bride. Create is the Sacrament of Patrimonie (saith Paule, betwixt Christ and his Church. If there had been vnder heaue, any holier pike, if there had bene any more religious couenaunt, then is Patrimonie, without doubt the example thereof had bene vied. But what like thing do you reade in all scripture of the single life? The Apostle S. Paule in the thirteenth Chapter of his Epistle to the Hebrewes, calleth Patrimonie honorable among all men, and the best undefiled, & yet the single life is not so much as once named

Mariage
beautified by
a miracle.

Mariage No-
nourable

in the same place. Nay, they are not bozne withall that line single, except they make some recompence, with doing some great thing. For els, if a man following the law of Nature, doe labour to get children, he is euer to be preferred before him, that liueth still unmarried, for none other end, but because he would bee out of trouble, and liue more free. We doe reade, that such as are in very deepe chaste of their body, and liue as virgins liue, haue bene praised: but the single life was neuer praised of it selfe. Now, againe: the law of Moses, accursed the barrennesse of married folk: and we doe reade that some were excommunicated, for the same purpose, and banished from the Altar. And wherfore I praise you Marie sir, because that they like vnprofitable persons, and liuing onely to themselves, did not encrease the worlde with any issue. In Deuteronomi, it was the cheefest token of Gods blessings vnto the Israelites, that none should be barren among them, neither man, nor yet woman. And Lia is thought to be out of Gods fauour because she could not bring forth children. Psalme, and the Psalme of Dauid. 128. it is counted on of the cheefest partes of blisse, to be a fruitfull woman. Thy wife (saith the Psalme) shall be plentifull like a Vine. And thy children like the branches of Oliues, round about thy table. Then if the law doe condemne, and vtterly disallowe barren Patrimonie, it hath alwaies muche more condemned the single life of Batchlars. If the fault of nature hath not escaped blame, the will of man can neuer want rebuke. If they are accursed that would haue children, and can get none, what deserue they which neuer are able to escape barrennes? The Hebrewes had such a reuerence to married folke, that he which had married a wife, the same yeere should not be forced to goe on warfare. A Citie is like to fall to ruine, except there be watchmen to defend it with arms. But assured destruction must here needs follow, except men shoulde see the benefite of marriage supplie issue, the which shoulde increase, doe from time to time decaye.

Hebrewes law
for married
folke.

Plutarchus in
the life of
Cato.

ouer and besides this, the Romanes did lay a penaltie vpon their backe, that liued a single life, yea, they would not suffer them to beare any office in the Commonweale. But they that had encreased the worlde with issue, had a rewarde by common assent, as men that did deserue well of their countrey. The olde
fozen

fozen lawes did appoint pnalities for such as liued single, the which although, they were qualified by *Constantius* the Emperour, in the fauour of Chriſtes Religion: yet theſe lawes doe declare, how little it is for the common weales aduancement, that either a Citie ſhould be leſned for loue of ſole life, or els that the Countrey ſhould be filled full of Baſtards. And beſides this, the Emperour *Augustus*, being a ſore puniſher of euill behauiour, examined a ſoldiour becauſe he did not marie his wife, according to the lawes, the which ſoldiour had hardly eſcaped iudgement, if he had not got three children by her. And in this point doe the liues of the Emperours, ſeeme fauourable to married folke, that they abſogate ſuch vowes, as were proclaimed to be kept, and brought in by *Miscella*, and would that after the penaltie were remitted, ſuch couenaunts being made againſt all right and conſcience, ſhould alſo be taken of none effect, and as boyde in the lawe. Quiet and beſides this, *Nipianus* doth declare, that the mater of Dowries was euer moze, and in al places the chiefeſt aboute all other, the which ſhould neuer haue been ſo, except there came to the Commonweale, ſome eſpeciall proſite by Mariage. Mariage hath euer bene reuerenced, but fruitfulneſſe of body, hath been much moze, for ſo ſoone as one got the name of a father, there diſcended not onely vnto him inheritance of land, but all bequeſtes, and goods of ſuch his frendes, as dyed inteſtate. The which thing appeareth plainly, by the *Satyre Poet*.

*Augustus
Cæſar.*

Miscella.

Vlpianus.

Through me thou art made, an heire to haue lands,

Thou haſt all bequeſtes one with an other:

All goodes and caſtell are come to thy hande,

Yea goodes inteſtate, thou ſhalt haue ſure.

Iuuenall.

Now he that hath three children, was moze fauoured, for he was exempted from all outwarde amballages. Againe, hee that had ſue children, was diſcharged & free from all perſonall office, as to haue the gouernaunce, or patronage of young Gentlemen, the which in thoſe daies was a greate charge, and full of paines, without any proſite at al. He that had thirtene children, was free by the Emperour *Julianus* lawe, not onely from being a man of armes, or a Captaine ouer hoſemen: but alſo from all other offices.

offices in the common weale. And the wise founders of all Lawes, giue good reason why such fauour was shewed to married folke. For what is moze blessed full then to liue euer? Now, where as nature hath denied this, Patrimonie doeth giue it by a certaine straight, so much as may be. Who doth not desire to bee huted, and liue through fame among men hereafter? Now, there is no building of Pillers, no erecting of Arches, no blasing of Armes, that doth moze set forth a mans name, then doth the encrease of childzen. *Albinus* obtained his purpose of the Emperour *Adrian*, for none other desert of his, but that he had begot an house full of childzen. And therefore the Emperour (to the hinderance of his treasure) suffered the childzen to enter wholly upon their fathers possession, for asmuch as he knewe well, that his Realme was moze strengthened with encrease of childzen, then with store of money. Againe, all other Lawes are neither agreeing for all Countries, nor yet vsed at all time. *Licurgus* made a Lawe, by the which married not, should be kept in Sommer from the sight of Stage Plaies, and other wonderfull shewes, and in Winter, they should go naked about the Market place, and accursing themselves, they should cōfesse openly that they had fully deserved such punishment, because they did not liue according to the Lawes. And without any moze adoe, will yee knowe how much our olde ancestors heretofore esteemed Patrimonie? Weigh well, and consider the punishment for breaking of wedlock. The Greekes heretofore thought it meete, to punish the breach of Patrimonie with battaile, that continued ten yeres. Yea, mozeouer not onely by the Romaine Lawe, but also by the Hebrewes and straungers, aduouterers persons were punished with death. If a theefe paid fower times the value of that which he tooke awaie, he was delivered: but an aduouterers offence, was punished with fower. Among the Hebrewes, the people stoned the aduouterers to death with their owne handes, because they had broken that, without which the worlde could not continue. And yet they thought not this soze Law sufficient enough, but graunted further to run him through without Lawe, that was taken in aduoutrie, as who should say, they graunted that to the greefe of married folke, the which they would hardly graunt to him, that stood in his owne defence.

Licurgus law
against vnma-
ried folke.

Punishments
appointed
for breaking
of Wedlock.
The Grecians
reuegement
for aduoutry.

The Hebrewes
stoned ad-
uouterers.
Lawfull for
the married
man among
the Hebrewes,
to kill the ad-
uouterer.

defence for sauegard of his life, as though he offended more ha-
nously that tooke a mans wife, then hee did that tooke away a
mans life. Assuredly Medlocke must needes seeme to be a most
holp thing, considering, that being once broken, it must needes
bee purged with mans blood, the reuenger whereof, is not forced
to abide, either Lawe or Iudge, the which libertie is not graun-
ted any, to vse vpon hym that hath killed, either his father or his
mother. But what doe wee with these Lawes witten? This is
the law of nature, not witten in the Tables of Basse, but firme-
ly printed in our mindes, the which Lawe, whosoeuer doth not
obey, he is not worthis to be called a man, much lesse shall he be
compted a Citezen. For, if to liue well (as the Stoikes wittely
doe dispute) is to followe the course of nature, what thing is so a-
greeing with nature, as Matrimonie? For there is nothing so
naturall, not onely vnto mankind, but also vnto all other liuing
creatures, as it is for euery one of them, to keepe their owne kind
from decaye, and through increase of issue, to make their whole
kinde immortall. The which thing (all men knowe) can neuer
be doen without Medlocke, and carnall copulation. It were a
foule thing that brute beastes should obey the Lawe of nature,
and men like Gaiantes should fight against Nature. Whose
worke, if we would narrowly looke vpon, we shall perceiue that
in al things here vpon earth, he would there should be a certaine
spice of Mariage.

Matrimonie
naturall.

I will not speake now of Trees, wherein (as *Plinie* most cer-
tainly writeth) there is found Mariage, with some manifest dif-
ference of both kindes, that except the housebaud Tree, doe
leane with his boughes, euen as though he should desire copula-
tion vpon the women Trees, growing round about him: They
would els altogether waie barraine. The same *Plinie* also doeth
repozte, that certaine Authours doe thinke there is both Male,
and Female, in all things that the earth yeeleth.

Mariage
among trees.

I will not speake of precious Stones, wherein the same Au-
thour affirmeth, and yet not be onely neither, that there is bothe
Male, and Female among them. And I pray you, hath not
GOD so knitte all things together with certaine linkes, that
one euer seemeth to haue neede of an other? What say you of the

Mariage
among pre-
cious stones.

Shu

Marriage be-
tweene the fir-
mament and
the earth.

The fable of
Giauntes that
fought a-
gainst Na-
ture.

Orpheus.

The most
wicked can
not chofe but
allow ma-
riage.

Skie or Firmament, that is euer stirring with continuall moou-
ing: Doth it not plaie the part of a houseband, while it puffeth
vp the earth, the mother of all things, and maketh it fruitfull,
with casting seede (as a man would say) vpon it. But I thinke it
ouer tedious, to runne ouer all things. And to what end are these
things spoken: Parry sir, because we might vnderstande, that
through Marriage, all things are and doe still continue, and with
out the same, all things doe decay and come to naught. The olde
auncient and most wise Poets doe feigne (who had euer a desire
vnder the colour of fables, to set forth precepts of Philosophie)
that the Giauntes, which had Snakes feete, and were bozne of
the earth, builded great hilles that mounted vp to heauen, min-
ding thereby to bee at vtter defiance with God, and all his An-
gels. And what meaneth this fable: Parie, it sheweth vnto vs,
that certaine fierce and sauage men, such as were vnknowne,
could not abide wedlock for any worlds good, and therefore they
were stricken doune hedlong with lighthning, that is to say: they
were vtterly destroyed, whē they sought to eschue that, whereby
the weale and sauegard of all mankind, onely doth consist.

Now againe, the same Poets doe declare that Opyheus the
Musiou and Pintrell, did stirre and make soft with his plea-
saunt melodie, the most harde Rockes and stones. And what is
their meaning herein: Assuredly nothing els, but that a wise and
well spoken man, did call backe harde harted men, such as liued
abrode like beastes from open whoyedom, & brought them to liue
after the most holy lawes of Patrimonie. Thus we see plainly,
that such a one as hath no mind of mariage, seemeth to be no man
but rather a stone, an enimie to nature, a rebell to God himselte,
seeking througħ his owne folly, his last ende and destruction.

Well, let vs goe on still (seeing we are fallen into fables, that
are not fables altogether) whē the same Opyheus, in the middes
of Hell, forced Pluto himselte and all the Deuils there, to graue
him leaue, to cary away his wife Euridice what other thing doe
we thinke, that the Poets meant, but onely to set forth vnto vs,
the loue in wedlocke, the which euen among the Deuilles, was
counted good and goodly.

And this also makes well for the purpose, that in olde tyme
they

they made *Iupiter Gamellus*, the God of Partridge, and *Iunio Lucina*, Lady of Birth, to helpe such women as laboured in this bed, being fondly deceived, and superstitiously erring in nothing of the Gods: and yet not missing the truth; in declaring that Matrimony is an holy thing, and meete for the worthinesse thereof, that the Gods in heauen should haue care ouer it. Among diuers Countreies and diuers men, there haue bene diuers lawes and Customes vsed. Yet was there neuer any Countrey so sauage, none so farre from all humanitie, where the name of *Mede* Locke was not counted holie, and had in great reuerence. This the *Thracian*, this the *Sarmate*, this the *Indian*, this the *Grecian*, this the *Latine*, yea, this the *Britaine* that dwelleth in the furthest part of all the world, or if there be any that dwell beyond them; *Parie*, because that thing must needs be common to all, which the common mother vnto all, hath grafted in vs all, and hath so thoroughly grafted the same in vs, that not only Stocke does with Pigeons, but also the most wilde beasts, haue a naturall feeling of this thing. For the *Lions* are gentle against the *Lionesse*. The *Eyggers* fight for safegarde of their young whelpes. The *Alce* runnes through the hot fire (which is made to keepe her away) for safegarde of her issue. And this they call the lawe of Nature, the which as it is of most strength & force, so it spreadeth abroad most largely. Therefore, as he is counted no good Gardener, that being content with things present, both diligently proue his olde Trees; and hath not regarde either to ymple, or graffe yong Settes: because the selfe same Orchard (though it bee neuer so well trimmed) must needs decay in time, & all the Trees dye within fewe yeares: so he is not to be counted halfe a diligent Citizein; that being content with the present multitude, hath no regarde to encrease the number. Wherefore, there is no one man, that euer hath been counted a worthy Citizein, who hath not laboured to get children, and sought to bring them vp in godlinesse.

Among the *Hebrues* and the *Persians*, he was most commended that had most wiues, as though the Countrey were in holding to him, that encrease the same with the greatest number of children. Doe you seeke to be counted more holy then *Abraham*

All Nations
euer esteemed
Mariage.

The Hebrues
and Persians
had a number
of wiues.

Abraham.

ham himselfe: Well, he should neuer haue bene counted the Father of many Nations, and that through Gods fatherly grace, if he had forsooke the companie of his wife. Doe you looke to be

Iacob.

reckened more deuout then Iacob. He doubted nothing to raine some Rachell from her great bondage: Will you bee taken for

Salomon.

wiser then Salomon: And yet I pray you, what a number of wiues kept he in one house: Will you bee counted more chaste

Socrates.

then Socrates, who is reported to beare at home with Zantippe, that very shrowe, and yet not so much therefore (as he is wont to tell, according to his olde maner) because he might learne patience at home, but also because he might not seeme to come behinde with his wietie, in doing the will of Nature. For he being a man, such a one (as Appollo urged him by his Oracle to bee wife) did well perceiue that he was got for this cause, booke for this cause, and therefore bounde to yeeld so much vnto Nature. For, if the olde auncient Philosophers haue said well, if our Diuines haue proued the thing not without reason, if it be used euery where, for a common Proverbe, and almost in euery mans mouth, that neither GOD, nor yet Nature, did euer make any thing in vaine. Why did he giue vs such members, how happeneth wee haue such lust, and such power to get issue, if the single life and none other, bee altogether praise worthy: If one should bestowe vpon you a very good thing: as a Bowe, a Coat, or a Sword, all men would thinke you were not worthy to haue the thing, if either you could not, or you would not vse it and occupie it: And whereas all other thinges, are ordeined vpon such great considerations, it is not like that Nature slippe, or forget her selfe when she made this one thing. And now here will some say, that this foule and filthy desire and stirring into lust, came neuer in by Nature, but through sinne: for whose wordes I passe not a strawe, seeing their sayings are as false as God is true. For I pray you was not Parrimonie instituted (whose wooper cannot bee done without these members) before there was no sinne. And againe, whence haue all other Beastes their procreation: Of Nature, or of sinne: A man would thinke they had them of Nature. But shall I tell you at a word, wee make that filthy by our owne imagination, which of the owne Nature is good

good and goodlie. Or els if wee will examine matters (not accor-
ding to the opinion of men, but waigh them as they are of their
owne Nature) how chaunceth it, that we thinke it lesse filthie to
eate, to chewe, to digest, to emptie the bodie, and to sleepe, then
it is to vse carnall Copulation, such as is lawfull and permit-
ted. Now sir (you may say) wee must followe vertue, rather then
Nature. A gentle dish. As though any thing can bee called ver-
tue, that is contrary vnto Nature. Assuredly there is nothing
that can bee perfectly good, either through labour, or through
learning, if man grounde not his doinges altogether vpon Na-
ture.

But you will liue an Apostles life, such as some of them did
that liued single: and exhorted other to the same kinde of life.
Trueth, let them followe the Apostles that are Apostles in deede,
whose office seeing it is both to teach, and bying vp the people in
Gods doctrine: they are not able to discharge their duties, both
to their flocke, and to their wife and familie: although it is well
knowne, that some of the Apostles had wiues. But he it is that
Whoppe liue single, or graunt we them to haue no wiues. Alas,
doe ye followe the profession of the Apostles, being one that is
farthest in life from their vocation: being both a Temporal man,
and one that liueth of your owne. They had this Pardon gran-
ted them to be cleane boyd from Mariage, to the end they might
bee at leasure, to get vnto Christ a more plentifull number of his
children. Let this be the order of Priests and Monkes, who he-
like haue entred into Religion and rule of the *Essens* (such as a-
mong the Jewes lothed Mariage) but your calling is an other
way. Nay, but (you will say) Christ himself hath counseyled them
blessed, which haue gelded themselves for the kingdom of God.
Sir, I am content to admit the auctoritie, but thus I expound
the meaning. First, I thinke that this doctrine of Christ, did
chiefly belong vnto that time, when it behoued them chiefly to be
hoppe of all cares and businesse of this world. They were saue
to trauaile into all places, for the persecutors were euer ready to
lay hands on them. But now the world is so, that a man can find
no place, the vprightnesse of behauiour lesse praised then among
married folke.

For the swarmer of Donkes and Runnes, let forth their order neuer so much, let them drabbe and bragge their bellies full, of their Ceremonies and Church service, wherein they chiefly passe all ocher yet is Cleelocke (being well and truly kept) a most holy kinde of life. Againe, would to God they were gelded in very verbe; whatsoeuer they bee that colour their naughty living, with such a ioplie name of gelding, living in much more filthie lust, vnder the cloake and pretence of Chaustitie. Neither can I reposite for very shame, into how filthie offences they doe often fall, that will not vse that remeadie, which Nature hath graunted vnto man. And last of all, where doe you reade, that euer Christ commaunded any man to liue single, and yet he doth openly forbid diuorcement.

Priestes marriage.

Then he doth not worst of all (in my iudgement) for the Common weale of mankinde, that graunted libertie vnto Priestes: yea, and Donkes also (if neede bee) to marrie, and to take them to their wiues, namely, seeing there is such an unreasonable number euery where, among whom I may you, how many bee there that liue chaste. How much better were it, to turne their Concupiscences into wines, that whereas they haue them now to their great shame, with an vnquiet conscience, they might haue the other openly with good repute, and get children, and also bring them vp godlie, of whom they themselves, not onely might not be ashamed, but also might be compted honest men for them. And I thinke the Bishops officers would haue procured this matter long agoe, if they had not found great gaines by Priestes Lemmings, then they were like to haue by Priestes wiues.

Virginittie.

But virginittie forsooth is an heavenly thing, it is an Angels life. I will were: Cleelocke is a manly thing, such as is meete for man. And I talke now as man vnto man. I graunt you, that virginittie is a thing praiseworthy, but so farre I am content to speake in praise of it, if it bee not so praised, as though the lust should altogether followe it. For if men commonly should begin to like it, what thing could be inuented more perfitous to a common weale then virginittie? Now, bee it that other deserue great praise for their maidenhead; you notwithstanding cannot waite great rebuke, seeing it lieth in your handes to keepe that house from

from decay, wherof your lineally descended, and to continue still the name of your auncesters, who deserue most worthely to bee knowne for ever. And last of all, he deserueth as much praise as they which keepe their maidenhood: that keepep himselfe true to his wife, & marieth rather for encrease of children, then to satisfie his lust. For if a brother be commaunded to stirre vp seede to his brother that dieth without issue, will you suffer þ hope of al your stocke to decay: namely, seeing there is none other of your name and stocke but your self alone, to continue the posteritie. I know well enough, that the auncient Fathers haue set forth in great volumes the praise of virginitie, among whom *Hierome* doth so take on, and praileth it so much aboue the Marrres, that he fell in manner to deppaue Patrimonie, and therefore was required of goodlie Bishops, to call backe his wordes that he had spoken. But let vs beare with such heate for that time sake, I would wish now, that they which exhort young folke euery where, and without respect (such as yet knowe not themselves) to liue a single life, and to profess virginitie: that they would bestowe the same labor in setting forth the description of chaste and pure wedlocke. And yet those bodie that are in such great loue with virginitie, are well contented that men should fight against the Turkes, which in number are infinitely greater then we are. And now if these men thinke right in this behalfe, it must needes be thought right, good, and goodly, to labour earnestly for children getting, and to substitute youth from time to time for the maintenance of warre. Except peraduenture they thinke that Gunnes, Billes, Pike, and Hawies should be prouided for battaill, and that men stand in no neede at all with them. They also allowe it wel, that we should kill miscreant and Heathen Parents, that the rather their children not knowing of it, might bee Baptized and made Christians. Now if this bee right and lawfull, how much more gentle nesse were it to haue children baptized, being horn in lawfull marriage. There is no Nation so sauage, nor yet so hard hearted within the whole world, but the same abhorreth murdering of Infants, and new borne babes. Kings also and head rulers, doe likewise punish most streightely, all such as seeke meanes to be deliuered before their time, or vse Physicke to waite barraine,

Hierome
praise vpon
Virginie,

Hebrewes.

and neuer to beare Children. What is the reason? Marie they cōmpt it small difference betwixt him that killeth the child, so sone as it beinnewth to quicken: & the other that seeketh all means possible, neuer to haue any child at all. The selfe same thing that either withereth and vicieth awaie in the bodie, or els purrifieth within thee, and so hurteth greatly thy health, yea, that selfe same which falleth from thee in thy sleepe, would haue beene a man, if thou thy selfe haddest breene a man. The Hebrewes abhorre that man, and wish him Gods euell, that (being commaunded to marrie with the wife of his deade brother) did cast his seede vpon the ground, least any illue should be had, and he was euer thought unworthie to liue here vpon earth, that would not suffice that child to liue, which was quick in the mothers wombe. But I praie you, how little doe they swaue from this offence, which binde them selues to liue barraine all the daies of their life? Doe they not seeme to kill as many men as were like to haue bene borne, if they had bestowed their endowments to haue got children? Now I pray you, if a man had lande that were very fat and fertile, and suffered the same for lacke of manerfrings, so euer to waue barraine, should he not, or were he not worthie to be punished by the Lawes, considering it is for the common weales behoue, that euery man should well and truly husband his owne? If that man be punished, who sicke hereth the maintenance of his Tillage, the which although it be neuer so well mannered, yet it yeeldeth nothing els but Wheate, Barley, Beanes, and Reason: what punishment is he worthie to suffer, that refuseth to plowe that land which bringeth Tillage, yeeldeth children. And for plowing lande it is nothing els, but painfull toyling from time to time: but in getting children there is a pleasure, which being ordeined as a readie remedie for paines taking, as heathen shoulde grauaile for all the Tillage. Therefore if the working of Nature, if honestie, if vertue, if inward peace, if godlinesse, if diuine moue you, why can you not abide that which God hath ordeined? Nature hath established, reason doth counsaile, Gods worde and mans worde doe commend, all Lawes doe commend, the consent of all Nations doth allowe, whereunto also the example of all good men doth exhort you. That if euery honest man should desire

desire many thinges that are most painfull for none other cause, but only for that they are honest, no doubt but Patrimony ought aboue all other, most of all to be desired, as the which wee may doubt, whether it haue more honestie in it, or bring more delight and pleasure with it. For what can be more pleasant then to liue with her, with whom not onely you shall be ioynd in fellowship of faithfulness, and most heartie good will, but also you shall be coupled together most assuredly, with the company of both your bodies: If we count that great pleasure, which we receiue of the good will of our friends and acquaintance, how pleasant a thing is it aboue all other to haue one, with whom you may breake the bottome of your heart, with whom you may talke as freely as with your self, into whose trust you may safely commit your self, such a one as thinketh all your goodes to bee her charge. Now what an heavenly blisse (trowe you) is the companie of man and wife together, seeing that in all the world there can nothing bee found, either of greater weight & worthines, or els of more strength and assurance. For with friends we ioyne onely with the in good will, and faithfulness of mind, but with a wife we are matched together, both in heart and mind, in body and soule, sealed together with the bond & league of an holy sacrament, and parting all the goodes we haue indifferently betwixt vs. Again, when other are matched together in friendship, doe we not see what dissembling they vse, what falshood they practise, & what deceitful parts they play? Yea, euen those who we thinke to be most assured friends: as Solomon saies the away when Sommer is past, so they hide their heads when fortune grins to fade, And oft times when wee get a new friend, we straight forsake our old. We heare sel of very few that haue continued friends euen till their last end: whereas the faithfulness of a wife is not stained with deceit, nor dulced with any dissembling, nor yet parted with any charge of the world, but persecuted at last by death only, no not by death neither. She forsakes and sets light by father & mother, sister & brother for your sake, and for your loue only, She only passeth vpon you, she puts her trust in you, & leaneeth wholly vpon you, yea, she desires to dye with you. Haue you any worldly substance? You haue one that will maintaine it, you haue one that will encrease it. Haue you none?

You haue a wife that will get it. If you liue in prosperitie, your ioye is doubled: if the world goe not with you, you haue a wife to put you in good comfort, to be at your commaundment, and ready to serue your desire, and to wish that such euill as hath happened vnto you, might chaunce vnto her selfe. And doe you thinke that any pleasure in all the world is to bee compared, with such a goodly fellowshippe and familiar liuing together? If you keepe home, your wife is at hand to keepe your cōpanie, the rather that you might feele no wearines of liuing al alone: if you ride forth, you haue a wife to bid you farewell with a kisse, longing much for you beeing from home, and glad to bid you welcome home at your next returne. A sweete mate in your youth, thankfull comfort in your age. Euerie societie of companiing together is delightful, & wished for by Nature of all mē, for asmuch as Nature hath ordeined vs to be sociable, friendly, & louing together. Now how can this fellowship of man and wife be otherwise then most pleasaunt, where all things are common together betwixt them both. Now I thinke he is most worthy to bee despised aboue all other, that is bozne as a man would say for himselfe, that liueth to himselfe, that seeketh for himselfe, that spareth for himselfe, maketh cost onely vpon himselfe, that loueth no man, and no man loueth him. Would not a man thinke that such a monster, were meete to be cast out of all mens companie (with *Tymon* that careth for no man) into the middest of the Sea. Neither doe I here utter vnto you these pleasures of the body, the which whereas Nature hath made to bee most pleasant vnto man, yet these great witted men rather hide them and dissemble the (I cannot tell how) then utterly contemne them. And yet what is he that is so slow of witte, and so drouping of braine (I will not say) blockheaded, or insensate, that is not moued with such pleasure: namely, if he may haue his desire without offence: either of God or man, and without hinderance of his estimation. Truly I would take such a one not to be a man, but rather bee a stone. Although this pleasure of the body, is the least part of all those good things that are in wedlocke. But be it that you passe not vpon this pleasure, and thinke it vnworthy for man to vse it, although in deed wee deserue not the name of man without it, but counte it among the least.

*Tymon a
deadly hater
of all compa-
nie.*

least and uttermost profits that Medlocke hath. Now I pray you, what can bee more hartely desired then chaste loue, what can bee more holie, what can bee more honest? And among all these pleasures, you get vnto you a ioyful sort of kinfolk, in whom you may take much delite. You haue other parents, other bretherne, sisterne, and nephewes. Nature in deed can giue you but one father, and one mother: by Marriage you get vnto you an other father, and an other mother, who cannot chuse but loue you with all their hearts, as the which haue put into your handes, their owne flesh and blood. Now againe, what a ioye shall this be vnto you, when your most faire wife shall make you a Father, in bringing forth a faire Child vnto you, where you shall haue a pretie little hope, running by and downe your house, such a one as shall expresse your looke, and your wises looke, such a one as shall call you dad with his sweete lipsing wordes. Now last of all, when you are thus linked in Loue, the same shall bee so fastned and bounde together, as though it were with an Adamant stone, that Death it selfe can neuer bee able to vnbode it. These happie are they (as Horace) yea, more the these happie are they, whom these sure hands doe holde: neither though they are by euill reprobates full oft set asunder, shall a oue bee on to set betwixt them two, till Death them both depart. You haue them that shall comfort you in your latter daies, that shall close by your eyes when God shall call you, that shall burie you, and fulfill all thinges belonging to your Funerall, by whom you shall seeme to bee newe boine. For so long as they shall liue, you will neuer bee thought dead your selfe. The goodnes and kinde that you haue got, got not to other heires then to your owne. So that vnto such as haue fulfilled all thinges, that belong vnto mans life, Death it selfe cannot seeme better. Old age cometh vpon vs al, will we, or will we, and this way Nature prouided for vs, that we should waxe young again in our children and nephewes. For what man can be grieued that he is old, when he seeth his owne countenance, which he had being a child, to appeare liuely in his sonnes? Death is ordained for all mankind, & yet by this meanes only, Nature by her prouidence, windeeth vnto vs a certain immortalicie, while she encreaseh one thing by a another, euen as a young grasse buddeth out, when the

old Tree is cut downe. Neither can hee seeme to dye, that whē God
 casteth him, leaueth a pong child behind him. But I know well
 enough, what you say to your selfe at this while of my long talke.
 Marriage is an happie thing, if all thinges hap well, what if one
 haue a curst wife? What if she be light? What if his children be
 vnglacious? Thus I see you remember all such men, as by Ma-
 riage haue beene vndone. Well, goe to it, tell as many as you
 can, and spare not: you shall finde all these were the faultes of the
 persons, and not the faultes of Marriage. For beleue me, none
 haue euill wiues, but such as are euill men. And as for you sir,
 you may chuse a good wife if you list. But what if she bee croo-
 ked and mard altogether, for lacke of good ordering. A good ho-
 nest wife, may be made an euill woman by a naughtie husband,
 and an euill wife hath beene made a good woman, by an honest
 man. I see crye out of wiues vntruelly; and accuse them without
 cause. There is no man (if you will beleue me) that euer had an
 euill wife, but through his owne default. Now againe, an honest
 father, bringeth forth honest children, like vnto himselfe. Al-
 though euen these children, when they are home, commonly
 become liuor men, as their education and bringing up is. And as
 for Ielousie, you shall not neede to feare that fault at all. For
 none bee troubled with such a disease but chols only that are foo-
 lish Louers. Chast, godlie, and chaste loue, neuer knewe what
 Ielousie ment. What neede you to call to your minde, and re-
 member such soie Tragedies, and dolefull dealinges, as haue
 beene betwixt man and wife. Such a woman being naught of
 her bodie, hath caused her husband to lose his head: another haue
 poisoned her good man, the third with her churlish dealing
 (which her husband could not heare) hath beene his vetter vnder-
 ing, and brought him to his ende. But I pray you sir, why doe
 you not thinke vpon *Cornelia* wife vnto *Tiberius Gracchus*? Why
 doe ye not minde that most worthe wife, or that most vnworthe
 man? *Alcestes*? Why remember ye not *Julia Pompeii* wife, or
Porcia Brutus wife? And why not *Antemisia*? a woman most
 worthe euer to bee remembered. Why not *Hippocrate*, wife vnto
 the *Mithridates* King of *Pontus*? Why doe you not call to re-
 membrance, the gentle nature of *Tertia Aemilia*? Why doe

Euill wiues
 happen to e-
 uill men only.

Ielousie vn-
 knowe to
 wisemen.

Cornelia.

Alcestes.
 Wife Iulia.
 Porcia.
 Antemisia.
 Tertia Aemi-
 lia,

The arte of Rhetorique.

39

ye not consider the faithfulness of *Lucretia* and *Lentulus* to your remembrance. *Arria*? Why not a thousand other; whose chastitie of life; and faithfulness towards their husbands; could not bee changed, no nor by death. A good woman (you will say) is a rare treasure; hard to bee found in all the world. Well then sir, imagine your selfe worthy to haue a rare wife, such as *Freudenham* a good woman (saith the *Wise man*) is a good ymagen. Begine to beate hope for such a one, as is worthy your manners. The chiefe st point standeth in this; what manner of woman you chuse; how you vse her, how you order your selfe towards her. But libertie (you will say) is much more pleasant: for who soeuer is married, beareth fetters vpon his legges, or rather rather a clog, the which he can neuer shake off till Death part their yoke. To this I answer, I cannot see what pleasure a man shall haue, so long alone; if libertie bee delightfull, I would thinke you should get a mate vnto you, with whom you should part stakes, and make her priue of all your sayes. Neither can I see any thing more free, then is the seruitude of these two, where the one is so much bound vnto the other, that neither of them both would be to se, though they might. You are bound vnto him, whom you receiue into your friendship; but in Marriage neither partie findeth fault, that their libertie is taken away from them. Yet once againe you are sore afraid, least when your children are taken away by death, you fall to mourning for want of issue. Well sir, if you feare lack of issue, you must marie a wife for selfe same purpose, the which only shal be a meane; that you shal not want issue. But why doe you search so diligently, nay so carefully, all the incommodities of Marriage, as though single life had neuer any incommoditie toynd with it at all. As though there were any kind of life in all the world, that is not subject to all euils that may happen. You must needs goe out of this world, that lodges to time without feeling of any griefe. And in comparison of that life, which the Saints of God shall haue in heauen, this life of man is to bee counted a death, and not a life. But if you consider things within the compasse of mankinde, there is nothing to be desired, but a quiet, more pleasant, more to be desired, or more

Turia.
Lucretia.
Arria.

Prover. x.

1. Thimo. 2.
2. Thimo. 2.
2. Cor. 12.

more happie then is the married mans life. How many doe you see, that hauing once felt the sweetnesse of Wedlocke, doth not desire children to enter into the same? My friend *Mauricius*, whom you knowe to be a very wise man, did not be the next Year after his wife died (whom he loued dearely) get him straight a newe wife? Not that he was impacient of his lust, and could not forbear any longer; but hee saied plainly, it was no life for him to be without a wife, which should bee with him as his pocket-fellow, and companion in all things. And is not this the fourth wife that our friend *Ionius* hath married? And yet he so loued the other when they were on liue, that none was able to comfort him in his heauinesse: And now he hastened so much (when one was dead) to fill vp and supplie the voyde rounne of his Chamber, as though he had loued the other very little. But what doe we talke so much of the honestie and pleasure herein, seeing that not onely profite doth aduise vs, but also neede doth earnestly force vs to seek marriage. Let it bee forbidden that man and woman shall not come together, and within fewe yeares all mankinde must needes decay for euer. When *Xerxes* King of the *Persians*, beheld from an high place that great Armie of his, such as almost was incredible: Some saied he could not forbear weeping, considering of so many thousands, there was not one like to bee aliue within seuentie yeares after. Now, why should not wee consider the same of all mankinde, which he ment only of his armie. Take away marriage, and how many shall remaine after a hundred yeares, of so many Realmes, Countries, Kingdomes, Cities, & all other assemblies that be of men throughout the whole world? Or now, praise we a Gods name, the single life about the Rocks, the which is like for euer to vndoe all mankinde. What Plague, what infection can either Heauen or Hell, sende more harmefull vnto mankinde? What greater euil is to be feared by any flood? What could bee looked for more sorrowfull, although the flame of *Phaeton* should set the world on fire againe? And yet by such foye tempestes, many thinges haue beene saued harmless, but by the single life of man, there can be nothing left at all. We see what a sort of diseases, what diuersitie of mischances doe might and day lye in wait, to lessen the small number of mankind.

How

Necessitie
enforceth
Marriage,
Xerxes.

How many doth the Plague destroye; how many doth the Seas swallowe, how many doth Buttaile scratch vp? For I will not speake of the daylie dying that is in all places. Death taketh her flight euery where rounde about, she runneth ouer them, she catcheth them vp, she hasteneth as much as she can possible to destroye all mankind: and now doe we so highly commend single life, and eschue Marriage? Except happellie we like the profession of the *Essens* (of whom *Iosephus* speaketh, that they will neither haue wife nor seruantes) or the *Dolopolitans*, called otherwile *Essens* hated marriage. *Iosephus 18. Cap. lib. 12.* the rascalles and slaues of Cities, the which companie of them is alwaie encreased, & continued by a sort of vagabond peasants that continue, and bee from time to time still together. Doe wee looke that some *Iupiter* should giue vs that same gift, the which he is reported to haue giuen vnto Bees, that he should haue issue without procreation, and gather with our mouthes out of the flowers, the seede of our posteritie? Or els doe wee desire, that like as the Poets feine *Minerua*, to be borne out of *Iupiters* head: in like sort there should childe leape out of our heads? Or last of all doe wee looke, according as the old Fables haue bene, that men should be borne out of the earth, out of Rockes, out of stocks, stones, and old Trees. Many things breed out of the earth, without mans labour at all. Young shrubbes growe and shoute vp, vnder the shadowe of their graunfire Trees. But Nature would haue man to vse his owne waye of encreasing issue; that though labour of both the Husbande and wife, mankind might still be kept from destruction. But I promise you, if all men tooke after you, and still so beare to marie: I cannot see but that these things which you wonder at, and esteeme so much, could not haue bene at all. Doe you yet esteeme this single life so great? Or doe wee praise so much virginittie aboue all other? Why man, there will bee neither single men, nor Virgines alitie, if men leaue to marrie, and minde not procreation. Why doe you then preferre virginittie so much, why set it you so hye, if it bee the vndoing of all the whole world? It hath bene much commended, but it was for that time, and in fewe. God would haue men to see, as though there were a patterne, or rather a picture of the heavenly habitation, where neither any man shall bee married, nor yet any shall giue theirs.

theirs to Marriage. But when thinges bee giuen for example a fewe may suffice, a number were to no purpose. For euen as all groundes, though they be very fruitfull, are not therefore turned into tillage for mans vse and commoditie, but part lieth fallow, and is neuer mannered, part is kept & cherished to like the eye, and for mans pleasure: And yet in all the plenty of thinges, where so great store of Land is, Nature suffereth very little to waie barren: but now if none should be tilled, & Plowmen went to play, who seeth not but that we should all starue, and beeaine shortly to eate Acornes: euen so it is praise worthy, if a fewe liue single, but if all should seeke to liue single, so many as be in this world, it were too great an inconuenience. Now againe, be it that other desire worthy praise that seeke to liue a virgins life, yet it must needs be a great fault in you. Other shalbe thought to leke a purenesse of life, you shalbe counted a *Paricide*, or a murderer of your stocke, that whereas you may by honest Marriage, increase your posteritie: you suffer it to decay for euer through your wilfull single life. A man may hauing an house full of children, commend one to God to liue a virgin all his life. The plowman offereth to God the tenthes of his owne, and not his whole Crop altogether: but you sir, must remember that there is none left alive of all your stocke, but your self alone. And now it mattereth nothing whether you kill, or refuse to save that creature, which you onely might save and that with ease. But you will followe the example of your sister, and liue single as she doth. And yet methinketh you should chiefly, euen for this selfe same cause bee afrayed to liue single. For whereas there was hope of issue heretofore in you both, now you see there is no hope left but in you onely. Bee it that your sister may bee borne withall, because she is a woman, and because of her yeares: for she being but a girle, and overcome with sorrowe for losse of her Mother, tooke the wrong way, she cast her selfe doune headlong & became a Nunne, at the earnest sute either of foolish women, or els of volittish Monkes: but you being much elder, must evermore remember that you are a man: He would needs dye together with her auncesters, you must labour that your auncesters shall not dye at all. Your Sister would not doe her dutie, but spinke away: thinke you
now

Daughters of
Loth.

now with your self, that you haue two offices to discharge. The daughters of Loth neuer stucke at the matter, to haue adoe with their drunken Father, thinking it better with wicked Thorsdome and Incest, to prouide for their posteritie, then to suffer their stocke to dye for euer. And will not you with honest, goodlie, and chaste Marriage (which shall bee without trouble, and turne to your great pleasure) haue a regarde to your posteritie, most like els for euer to decay? Therefore, let them on Gods name, followe the purpose of chaste *Hippolitus*, let them liue a single life that either can be married men, and yet can get no children, or els such whose stocke may bee continued, by means of other their kinsfolke, or at the least whose kindred is such, that it were better for the Common weale they were all dead, then any of that name should be a liue, or els such men as the euer liuing God of his most speciall goodnesse hath chosen out of the whole world, to execute some heauenly office, whereof there is a marvellous small number. But where as you, according to the report of a Physician, that neither is vnlearned, nor yet is any lyar, are like to haue many children hereafter, seeing also you are a man of great Lands and Reuenues by your auncesters, the house whereof you came being both right honorable, and right auncient, so that you could not suffer it to perish, without your great offence, & great harme to the Common weale. Again, seeing you are of lustie yeares, and very comely for your personage, and may haue a Maide to your wife, such a one as none of your Countrey hath knowne any, to be more absolute for all thinges, comming of as noble a house as any of them, a chaste one, a sober one, a goodly one, an excellent faire one, hauing with her a wonderfull dowrie: seeing also your friends desire you, your kinsfolke weepe to win you, your Cousins and Alijance are earnest in hande with you, your Countrey calles and cries vpon you: the ashes of your auncesters from their graues make heartie sute vnto you, do you yet holde backe: doe you still minde a single life? If a thing were asked you that were not halfe honest, or the which you could not well compassse, yet at the instance of your friends, or for the loue of your kinsfolke, you would be ouercome, and yeeld to their request: how much more reasonable were it, that the weeping

The conclu-
sion.

teares

teares of our friends, the heartie good wil of your Country, the deare love of your elders might win that thing at your hands, vnto the which both the law of God and man doth exhort you. Nature pricketh you forward, reason leadeth you, honestie allureth you, so many commodities cal you, and last of al, necessitie it self doth constraine you: But here an ende of all reasoning. For I trust you haue now, and a good while agoe chaunged your mynd throught mine aduise, and take your self to better counsaile.

Of Exhortation.

Exhorting.

The places of exhorting, and dehorting are the same which wee vse in perswading, and dissuading, sauing that hee which vseth perswasion, seeketh by arguments to compasse his deuise: he that labours to exhort, doth stirre affection.

Erasmus sheweth these to bee most especiall places, that doe pertaine vnto exhortations.

Praise of commendation.

Expectation of all men.

Hope of victorie.

Hope of renowne.

Fear of shame.

Greatnesse of reward.

Rehearsall of examples in all ages, and especially of things lately done.

Praying a
deede.

Praying a
man, the ra-
ther to en-
courage him.

Praising is either of the man, or of some deede done. Wee shall exhort men to doe the thing, if wee shewe them that it is a worthy attempt, a godly enterprise, and such as fewe men hether to haue aduentured. In praising a man, wee shall exhort him to goe forward, considering it agreeth with his wonted manhood, and that hether to he hath not slackt to hazard boldly vpon the best and worthiest deedes, requiring him to make his ende aunswerable to his most worthy beginniges, that he may ende with honor, which hath so long continued in such renowne. For it were a foule shame to lose honour through follie, which hath bene got through vertue, and to appeare most slacke in keeping it, then he seemed carefull at the first to attaine it.

Againe, whose name is renowned, his doings from time

to time, will be thought moze wonderfull, and greater promises will men make vnto themselves of such mens adventures, in any common affaires, then of others whose vertues are not yet known. A notable Gallie of France, is marueilous to behold, & men looke earnestly to see him do some wonder: how much moze will they looke, when they heare tel, that a noble Capitaine and an adventurous prince, shall take vpon him the defence and sauegard of his Countrey, against the raging attemptes of his enemies: Therfore a noble man cannot but goe forward with most earnest will, seeing all men haue such hope in him, and coumpt him to be their onely comfort, their fortresse and defence. And the rather to encourage such right worthie, we may put them in good hope to compass their attempt, if we shewe them that God is an assured guide vnto al those, that in an honest quarell adventure themselves, and shewe their manly stomack. Sathan himselfe the greatest aduersary that man hath, yeldeth like a captiue whē God doth take our part, much sone that al other be subiect vnto him, & crie *Pec- cani*, for if God be with him, what mattereth who be against him?

Expectation
of all men.

Hope of vic-
torie.

Now, when victorie is got, what honour doth ensue? Here openeth a large field to speak of renoume, fame and endlesse honour. In al ages the worthiest men, haue alwaies aduēured their car- cases, for the sauegard of their countrey, thinking it better to die with honoz, then to liue with shame. Again, y^e ruine of our realme should put vs to moze shame, then the losse of our bodie should turne vs to smart. For our honestie being stained, y^e paine is end- les, but our bodie being goyed, either the wound may sone be hea- led, or els our pain being sone ended, the gloyp endureth for euer.

Fame follow-
eth worthie
factes.

Shame fol-
loweth seare-
fulnesse, whē
manhood is
thought
needfull.

Lastly, he that helpeth the needie, defendeth his poore neigh- bours, and in the fauour of his Countrey bestoweth his life: will not God besides all these, place hym where he shall liue for euer especially, seeing he hath done all these enterprises in faith and for Christs sake?

Heauen the
reward of
hault Cap-
taines.

Now in al ages, to reckon such as haue been right Soueraine and victorious, what name got the worthie *Scipio*, that withstood the rage of *Hanniball*? What prince hath *Cesar*, for his most wor- thie Conquestes? What triumph of gloyp doth sound in al mens eares, vpon the onely naming of mightie *Alexander*, and his

father King Phillip: And now to come home, what head can expresse the renowned Henrie the fifth King of Englande of that name, after the Conquest: What witte can set out the wonderfull wisdom of Henrie the seventh, and his great foresight to espie mischief like to ensue, and his politique deuises to escape daungers, to subdue Rebelles, and to maintaine peace:

¶ Of mouing pittie, and stirring men to shewe mercie.

Mouing of
pittie.



Likewise, we may exhort men to take pittie of the fatherlesse, the widower, & the oppressed innocent, if we set before their eyes, the lamentable afflictions, the tyrannous wrongs, and the miserable calamities, which these poore wretches doe sustaine. For if flesh and bloud moue vs to loue our children, our wiues, and our kinfolke: much more should the spirite of God, and Christes goodnesse towards man, stirre vs to loue our neighbours most intierly. These exhortations the preachers of God may most apely vse, whē they open his Gospel to the people, & haue iust cause to speake of such matters.

¶ Of Commending.

The maner
of commending.



In commending a man, wee vse this report of his wit, honestie, faithfull seruice, painfull labour, and careful nature to doe his Masters will, or any such like, as in the Epistles of Tullie, there are examples infinite.

¶ Of Comforting.

The maner of
comforting.



Now after all these, the weake would be comforted, and the sorrowfull would be cherished, that their grief might be asswaged, and the passions of man brought vnder the obedience of reason. The vse her of is great as well in priuate troubles, as in common miseries. As in losse of goods, in lacke of freendes, in sicknesse, in bairn, and in death. In all which losses, the wise vse to comfort the weake, that they giue them not iust cause euen at the first, to refuse all comforte. And therefore, they vse two waies of cherishing the troubled mindes. The one is, when we shewe that in some causes, and for some causes, either they should not lament at all, or els be sope very little: the other is when we graunt that they haue iust cause to be sad, and therefore we are sad also in their behalfe, and would

Comforting
two waies
vscd.

remedie

remedie the mater if it could be, and thus entering into ſelſubiſhip of ſorrowe, we ſeeke by a little and little to mitigate their griefe. For all extreme heauineſſe, and vehement ſorowes can not abide comfort, but rather ſeeke a mourner that would take parte with them. Therefore, much warineſſe ought to be uſed, when we happen vpon ſuch exceeding ſorrowfulneſſe, leaſt we rather purchaſe hatred, then aſſuage griefe.

Thoſe harmes ſhould be moderatly borne, which muſt needes happen to every one, that haue chaunced to any one. As Death, which ſpareth none, neither King nor Keiſar, neither poore nor riche. Therefore, to be impatient for the loſſe of our friends, is to fall out with God, becauſe he made vs men and not Angels. But the Godly (I truſt) will alwaies remit the order of things, to the will of God, and ſoyce their paſſions to obrie neceſſitie. When God lately viſited this Realme with the Sweating diſeaſe, and receiued the two worſhipfulle Gentlemen, Henry Duke of Suffolke, and his brother Lord Charles: I ſecing my Ladies Grace, their mother, taking their death moſt grieuouſly, could not otherwiſe for the duetie which I then did, and euer ſhall owe vnto her, but comfort her in that her heauineſſe, the which vndoubtedly at that tyme much weakened her bodie. And becauſe it may ſerue for an example of comfort, I haue bene bolde to ſet it forth, as it foloweth hereafter.

Sweating
diſeaſe.

An example of comfort.

Eough mine enterpriſe may bee thought ſooliſh, and my doings very ſlender, in buſying my bzaine to teache the expert, to giue counſaile to other, when I lacke it my ſelfe, and whereas moze neede were for me to be taught of other, to take vpon mee to teache my betters, yet duetie binding me to doe my beſt, and among a number, though I can doe leaſt, yet good will ſetting me forth with the ſoymoſt: I can not chuſe but write what I am able, and ſpeake what I can poſſible, for the better comforting of your Grace, in this your greate heauineſſe, and ſoyce viſitation ſent from GOD, as a warning to vs all. The Phiſician then deſerueth moſt thanks, when he practiſeth his knowledge in time of neceſſitie, and then trauiſeth moſt painfullly, when hee ſeeleth his Patient to bee

in most daunger. The Souldiour at that time, and at no time so much, is thought most trustie when hee sheweth at a neede his faithfull heart, and in time of extreme daunger doth vse, & bestow his most earnest labour. In the wcalth of this woylde, what valiaunt man can want assistance? What mightie Prince can misse any helpe to compasse his desire? Who lacketh men, that lacketh no monney. But when God striketh the mightie with his strong hand, and displaceth those that were highly placed: what one man doeth once looke backe, for the better easement of his deare brother, and Godly comfortyng his euen Christen, in the chiefe of all his sorowe. All men commonly more reioyce in the Sunne rising, then they doe in the Sunne setting. The hope of lucre and expectation of priuate gaine, maketh many one to beare out a countenance of fauour, whose heart is inwardly fretted with deadly rancour. But such frendes euen as prosperitie doeth get them, so aduersitie doth trie them. God is the teacher of euery mans thought, vnto whose iudgement, I referre the assurance of my good will.

Passions work
diuersly.

And though I can doe little, and therefore deserue as little thanke, as I loke for praise (which is none at all) yet will I endeavour earnestly at all times, as well for mine owne discharge, to declare my duetie, as at this present to say somewhat, for the better easement of your Grace in this your heauines. The passions of the minde haue diuers effectes, and therefore worke straungely, according to their properties. For, like as ioy comforteth the heart, nourisheth bloud, and quickeneth the whole bodie: So heauinesse and care hinder digestion, ingender euill humours, waste the principall partes, and with time consume the whole bodie. For the better knowledge therof, & for a lively sight of the same, we neede not to seeke farre for any example, but euen to come straight vnto your Grace, whose bodie as I vnderstand credibly, and partly see my selfe, is sore appaired within short time, your minde so troubled, and your hart so heauie, that you hate in a manner all light, you like not the sight of any thing, that might bee your comfort, but altogether stricken in a dumpe, you seeke to be solitarie, detesting all ioy, and despyting in sorowe, with with hart (if it were Gods will) to make your last ende. In which
your

your bequiem, as I desire to be a comforter of your Grace, so I can not blame your naturall sorowe, if that now after declaration of the same, you would moderate all your griefe hereafter, and call backe your penfuenesse, to the prescript order of reason.

And first, for the better remedie of euery disease, and troubled passions, it is best to knowe the principall cause and chiefe occasion of the same. Your Grace had two sonnes, how noble, howe wittie, howe learned, and howe Godly, many thousands better knowe it, then any one is able well to tell it. GOD at his pleasure hath taken them both to his merrie, and placed them with him, which were surely ouer good to carie here with vs. They both died as your Grace knoweth very yong, which by course of Nature and by mans estimation, might haue liued much longer. They both were together in one house, lodged in two seuerall Chambers, and almost at one time both sickened, and both departed. They died both Dukes, both well learned, both wise, and both right Godly. They both gaue straunge tokens of death to come. The Elder sitting at Supper and very merrie, sayd sobainly to that right honest Patrone, and Godly Gentlewoman, that most faithfull and long assured seruant of yours, whose life God graunt long to continue: O Lorde, where shall we suppe to morowe at night, whereupon she being troubled, and yet saying comfortably, I trust my Lorde, either here, or els where at some of your friends houses: May (quhe) we shal neuer Suppe together againe in this worlde be you well assured, and with that, seeing the Gentlewoman discomfited, turned it vnto mirth, and passed the rest of his Supper with much ioye, and the same night after twelue of the Clocke, being the sowerterne of Iulie sickned, and so was taken the next morning, about seauen of the clocke to the merrie of God, in the yere of our Lorde, a thousande five hundred fiftie and one. When the clock was gone, the younger would not eare, but to lye besoye (having no knowledge thereof by any good liuing of his brothers death, to the greate wondering of all that were there, dolouring what it was to lose so deare a friend, but comforting himselfe in that word, God saide well, my brother is gone, but it maketh no matter for I will goe straight after him, and so did within the space of halfe

The cause
why God taketh
away the most
worthiest.

an hower, as your Grace can best tell which was the worst present:
And I renewe these wordes to your Graces knowledge, that
you might the more stedfastly consider their time, to be then ap-
pointed of G D, to forsake this euill worlde, and to liue with
Abraham, Isaac, and Iacob in the kingdome of Heauen. But
wherefore did G D take two such awake, and at that time:
Surely, to tell the principall cause, we may by all like nesse as-
sume, that they were taken away sed vs for our wretched sinnes,
and most vile naughtinesse of life, that thereby wee being war-
ned, might be as ready for God, as they now presently were, and
amend our liues in time, whom God will call, what time wee
know not. Then as I can see, we haue small cause to lament the
lacke of them, which are in such blessed state, but rather to amend
our owne liuing, to forschinke vs of our offences, and to wylly of
God to purge our hearts from all filthines and ungodly dealing;
tht we may be (as they now be) blessed with God for ever. And
withstanding, the workes of God are unsearchable; without the
compassse of mans braine, perfectly to comprehend the very cause,
saying that this perswasion ought surely to bee grounded in vs,
euermore to thinke that God is offended with sinne, and that hee
punisheth offences, to the third and fourth generation, of all
them that breake his commandements, breing iust in all his
workes, and doing all things for the best. And therefore, when
God plagueth in such sort, I would wish that our faith might
alwaies be staied, vpon the admiration of Gods glorie through-
out all his doings, in whom is none euill, neither yet was there
ever any guile found. And I doubt not, but your Grace is thus
affected, and vnfainedly confessing your owne offences, taketh
this scourge to come from God, as a iust punishment of sinne for
the amendment, not onely of your owne selfe, but also for the a-
mendment of al other in generall. The lamentable worde of the
poore (which is the mouth of God) throughout the whole realme
declares full well, the wickednesse of this life, and shewes plain-
ly that this euill is more generally felt, then any man is able by
worde, or by writing at full to set forth.

When God therefore, that is: Lorde, not onely of the riche but
also of the poore, seeth his grounde spayled from the wholsome
profite

profite of many, to the vaine pleasure of a few, and the pearely
made private, to suffice the lust of insatiable concupiscence; and
that those which be his true members, can not liue for the intol-
erable oppression, the foye enhaunsing, and the most wicked gra-
sing of those throughout the whole Realme, which otherwise
might well liue with the onely valye and somme of their landes,
and perely reuenues: he striketh in his anger the innocents, vna-
tender younglings to plague vs with the lacke of them, whose
innocencie and Godlinesse of life, might haue been a iust exam-
ple for vs, to amende our most euill doings. In which wonder-
full worke of G D D, when hee receiued these two most noble
impes, and his children elected to the euerlasting Kingdome, I
can not but magnifie his most glorious name, from time to time,
that hath so graciously preferred these two worthy Gentlemen,
from the daunger of further euill, and most vile wretchednesse
most like right hoysly to ensue, except we all repent, and for-
thinde vs of our former euill liuing. And yet I speake not this
as though I knewe any crime to bee more in you, then in any o-
thers: But I tel it to the shame of all those diuersally within this
Realme, that are guiltie of such offences, whose inward consci-
ences condemne their owne doings, and their open deedes beare
witness against their euill nature. For it is not one house that
shall feele the fall of these two Princes, neither hath God taken
them for one private persons offences: but for the wickednesse of
the whole Realme, which is like to feele the smarte, except God
be mercifull vnto vs.

But now that they be gone, though the flesh be fraile, weak,
and tender, and must needs smart, being wounded or cut; yet
I doubt not but your grace, lacking two such portions, of your
owne flesh, and hauing them (as a man would say) cut away from
your owne body, will suffer the smart with a good stomacke,
and remember that sorowe is but an euill remedy to heale a soze.
For if your bodie were detrenched, or your bodie maimed with
some sodaine stroke, what profite were it for you to weepe vpon
your wound, and when the harme is done, to lament till the soze
bring that with weeping it will not be lesse, & may yet through
weeping fall some little more. For the soze is increased, & the so-

Where neces-
sitie ruleth,
sorowe is
needlesse.

sorowe is added, and the paine is made double, which before was but single. A constant Christian should beare all miserie, and with patience abide the force of necessitie, shewing with sufferaunce the strength of his faith, and especially when the change is from euill to good, from woe to weale, what folly is it to sorowe that, for the which they ioye that are departed? They haue taken now their rest, that liued here in tribaile: They haue forsaken their bodies, wherein they were bound to receiue the spirit, whereby they are free. They haue chosen for sicknesse, health: for earth, heauen: for life transitorie, life immortall: and for man, God: then the which, what can they haue more? Or how is it possible they can be better? Undoubtedly if euer they were happy, they are now most happy: if euer they were well, they are now in best case, being deliuered from this present euill world, and exempted from Sathan, to liue for euer with Christe our Saviour.

Then what meane wee, that not onely lament the want of either, but also desire to carie here our selues, hoping for a short daime, and therewith a painefull pleasure, and refusing to enioye that continuall perfect, and heauenty enheritaunce, the which so sone shall happen vnto, as Nature dissolueth this earthly body. True it is, we are more fleshy then spirituall, sower feeling the ache of our body, then the grieefe of our soule: more studious with care to be healthfull in carcase, then seeking with prayer, to be pure in spirite. And therefore, if our frendes bee Rained with saine, we doe not or we will not espie their sorow, we coumpt them faultlesse, when they are most wicked, neither seeking the redresse of their euill doing, nor yet once amending the faultes of our owne ruling.

The folly of
such as sor-
row the want
of their
freendes.

But when our freend departeth this world, and then forsaketh vs, when saine forsaketh him: we begin to shewe our fleshy natures, wee weepe and we wile, and with long sorrow without discretion, declare our want of Gods grace, and all goodnesse. All here as we see that as some be doome, some doe die also, men, women and children, and not one howe certaineto vs of all our life, yet we neuer mourne, we neuer weepe, neither marking the death of such as we knowe, nor regarding the euill life of those whom

whome we loue. But when such depart as were either might of
our kinned; or els most our freendes, we then lament without all
comfote; not the sinnes of their foules, but the chaunge of their
bodies, leauing to doe that which we should, and doing that only
which we should not doe at all. Wherein not onely wee declare
much want of faith; but also wee shewe greates lacke of witte.
For as the other are gone before; either to heauen; or els to Hell:
so shall our freendes and kinsfolke folowe after. We are all made
of one mettall, and ordeined to dye so many as liue. Therefore
what folly is it in vs, or rather what fleshly madnesse inmode-
rately to waple their death, whom GOD hath ordeined to make
their ende, except we lament the lacke of our owne liuing? For
euen as well wee might at their first birthe bewaile their natur-
tie, considering they must needs die, because they are hoine to
liue. And what soeuer hath begunning, the same hath also an en-
ding; and the ende is not at our will, which desire continuance
of life, but at his will which gaue the beginning of life. Now
then seeing GOD hath ordeined all to dye, according to his ap-
pointed will; what meane they that would haue theirs to liue?
Shall GOD alter his first purpose, for the onely sacrificy of our
foolish pleasure? And where GOD hath minded that the whole
worlde shall decay, shall any man desire that any one house may
stand? In my minde; there can be no greater comfote to any
one liuing for the losse of his frend, then to thinke that this hap-
poned to him; which all other either haue felt, or els shall feele
hereafter. And that GOD the rather made Death common to all,
that the universall Plague and egalnesse to all, might abate the
fiercenesse of death, and comfote vs in the crueltie of the same, re-
specting no one man hath an ende, but that all shall haue the like,
and die we must, every maners foune of vs at one time or other.
But you will say my children might haue liued longer, they died
young. And it is by mans estimation they might haue liued
longer, but had it bene best for them thinke you, to haue conti-
nued still in this wretched worlde, where Vice beareth rule, and
Vertue is subdued, where GOD is neglected, his lawes not ob-
serued, his word abused; and his Prophetes that preach the iud-
gement of God, almost euery where contemned? If your chil-

Death com-
mon to all.

man's T
shall be
the

Full to live
among the
euill.

men were a lute; and by the aduile of some wicked person, mitte brought to a Brothell house, where eueryling Harlots liued, and so were in daunger to commit that foule sinne of whoredome, and to led from one wickednesse to another: I am assured, your grace would cal them backe with labour, and would with exhortations induce them to the feare of God, and later detestation of al sinne, as you haue suld be heretofore poud, rat her fraying euil to come, then knowing any open fault to be in either of these. From the seeing God hath done the same for you himselfe, that you woulde haue done for them if they had liued, that is, in deliuering them both from this present euill world, which I counte none other then a Brothell house, and a life of all naughtinesse: you ought to thanke God highly, that he hath taken awaye your two finnes, euen in these youth, being innocents both for their liuing, and of such expectation for their towarde hisse, that almost it were not possible for them hereafter, to satisfie the hope in their age, which al mē presently haue conceiued of their youth: It is thought and in deede it is no lesse then a great point of happinesse, to be happely. Now, when could your two noble Gentlemen haue died better, then when they were at the best, most Godly in many things, offending in fewe, beloved of the honest, and hated of none: If euer they were hated, but of such as hate the best. As in deede, noble vertue neuer wanted cankerd enuie to followe her. And considering that this life is so wretched, that the best are euen most hated, and the worst alwaies most esteemed; and your two finnes of the other side, being in that state of honestie, and trained in that path of godlinesse (as I am able to be a lively witnessse, none hath bene like these many yeres, or at the least, none better brought vp) what thinke you of God, who be enuie them, or els did he prouidently forsee vnto them both, when he tooke them both from vs. Assuredly, whom God loveth best, those he taketh soonest, according to the saying of Salomon: The righteous man (meaning Enoch, and other the chosen of God) is so euilly taken away, to the intent, that wickednesse should not alter his understanding, and that hypocritte should not beguile his soule. For the craftie bewitching of lyes, make good things darke: the businesse fastnesse also, and wickednesse of voluptuous desire, turne a side the

To die happily, is great happinesse.

Wised. iiii.

the understanding of the simple. And though the righteous was
 faine gone, yet fulfilled he much time, for his soule pleased God,
 and therefore hastned he to take him awaie from among the wic-
 ked. *Pea*, the good men of God in all ages, haue ever had an ear-
 nest desire to be dissolved. *My soule* (*q* David) hath an earnest
 desire to enter into the countrey of the Lord. *Pea*, like as the Hart
 desireth the water brookes, so desireth my soule after thee O God.
My soule is a thirst for God: *pea*, even for the living God, when
 shall I come to appeare before the presence of God? *Psalm* & the
 Apostles wished and longed for the day of the Lord, & thought e-
 uery day a thousand yere, till their soules were parted from their
 bodies. *The* what should we waile them, which are in that place
 where we all should wish to be, and seeke so to lue, that we might
 be ready, when it shal please God of his goodnesse to cal vs to his
 mercy. *Lea* vs be sicke for our own finnes that lue here on earth,
 and reioyce in their most happy passage, that are gone to heauen.
The haue not left vs, but gone before vs to inherite with Christ,
 the Kingdom prepare. And what should this grieve your grace
 that they are gone before, considering our whole life is nothing els
 but a right waie to death. Should it trouble any one, & his friend
 is come to his tourneys end? Our life is nothing els, but a chaine
 all crumme. & death obtayneth rest after all our labor. And if men
 thie it is as idle by the type waile, he is best at ease (in my minde) that
 longeth cometh to his tourneys end: Therefore, if your grace loued
 your children (as I am well assured you did) you must reioyce in
 their rest, and giue God hartie thanks, that they are come so sone
 to their tourneys end. *Part*, if it were so that man might escape
 the daunger of death, & lue euer, it were an other matter: but be-
 cause we must all die, either first or last, & of nothing so sure in this
 life, as we are all sure to die at length, & nothing more uncertaine
 vnto man, then the certaine time of euery mans latter time, what
 forerch wold we directer this daie or to morrow, either this yere
 or the next; sauing that I thinke them most happy that dye so
 neer, and Death friendly to none so much, as to them whom he
 taketh soilest. At the time of an Execution here, for greuous of-
 fences, what mattereth who die first, when a dosen are condemned
 together by a Lawe, considering they must all die one and other.

Psalm. xliij.

Psalm. xliij.

Life, the right
 way to death.
 Death pur-
 chaeth rest.

Death more
 friendly, the
 soner, in com-
 meth.

Thracians.

Children by
weeping, de-
clare our wo.

Iob.

Least goods
must be re-
stored at the
owners will.

If fate will, happie are they that are sonest ridde out of this world, and the soner gone, the soner blessed. The Thracians: I amēt greatly at the birth of their children, and reioyce much at the buriall of their bodies, being well assured that this world is nothing els but miserie, and the world to come ioye for euer. Howe againe the childre now borne, partly declarerth the state of this life, who be beginneth his time with wayling; and first shewerth teares, before he can iudge the cause of his wo. If we beleue the promises of God, if wee hope for the generall resurrection, and constantly as- firme that God is iust in all his workes: we can not but ioyfully say with the iust man Iob: The Lorde gaue them, the Lorde hath taken them againe, as it pleased God so may it be, and blessed be the name of the Lord for now & euer. God dealeth wondrously with no man, but extendeth his mercie most plentifully ouer all mankind. God gaue you two children, as the like I haue not knowen; happie are you most gracious Ladie that euer you bare them. God lent you them too for a time; and took them two againe at his time, you haue no wrong done you, that he hath taken them: but you haue receiued a wonderfull benefite that euer you had them. He is very vniust that borroweth and will not paie againe but at his pleasure. He forgetteth much his dutie, that borroweth a Jewell of the Kings of Spalaine, and will not restore it with good will, when it shall please his Grace so cal for it. He is vniust who hereafter to borrowe, that will rather grudge because he hath it no longer, then euer giue thanks because he hath had the vse of it so long. He is euer courteous, that compasseth not gainefull the time of his borrowing: but subgeth it to restore things againe. He is vnthankfull that thinketh hee hath wrong done, when his pleasure is sholten, and taketh the ende of his delight to be extreme euill. He loseth the greater part of his ioye in this world, that thinketh there is no pleasure but of things present: that can not comfort himselfe with pleasure past, and iudge them to be most assured, considering the memory of them once had, can neuer decalc. His ioyes be oner straight, that be comprehended within the compasse of his sight, and thinke nothing comfortable, but that which is euer before his eyes. All pleasure, which man hath in this world, is very shorte, and

fone goeth it waie, the remembrance lasteth euer and is much
 moze assured, then is the presence of liuely sight of any thing.
 And thus your Grace may euer reioyce, that you had two such,
 which liued so vertuously, and dyed so Godly, and though their
 bodies bee absent from your sight, yet the remembrance of their
 vertues, shall neuer decaie from your mind. God lendeth life to
 all, and lendeth at his pleasure for a time. To this man he graun-
 teth a long life, to this a short space, to some one, a daie, to some
 a yere, to some a moneth. Now, when G D Deaketh, what man
 should be offended, considering he that gaue freely, may boldly
 take his owne when he will, and doe no man wrong. The Kings
 Whistie giueth one. x. li. an other. xl. li. an other. lx. li. Hal he be
 greued that receiued but, x. li. and not rather giue thanks, that
 he receiued so much? Is that man happier that dieth in the latter
 ende of the moneth, then hee is that dyed in the beginning of the
 same moneth? Doeth distaunce of time, and long tarrying from
 God, make men moze happie when they come to God? By space
 of passage we differ much, and one liueth longer then an other,
 but by death at the last we all are matched, and none the happier
 that liueth the longer: but rather most happie is he that died the
 sonest, and departed best in the faith of Christ. Thinke therefore
 your selfe most happie, that you had two such, and giue God har-
 tie thanks that it pleased him so soone to take two such. Necessi-
 tie is lawlesse, and that which is by God appointed, no man can
 alter. Reioyce we, or weepe we, dye we shall how soone no man
 can tell. Yea, we are all our life time warned before, that death is
 at hande, and that when we goe to bed, we are not assured to rise
 the next day in the morning, no, not to liue one hower longer.
 And yet to see our folly, we would assigne God his tyme, accor-
 ding to our societie, and not content our selues with his doings,
 according to his appointment. And euer wee saie when any die
 yong, he might haue liued longer, it was pitie he died so sone. As
 though forsooth, he were not better with God, then he can be with
 man. Therefore, whereas for a time your Grace much bewailed
 their lacke, not onely absenting your selfe from all companie, but
 also refusing all kind of comforte, almost dead with heauinesse,
 your bodie being so woyn with sorowe, that the long continu-

aunce

aunce of the same, is much like to shorten your daies: I will desire your Grace for Gods loue, to referre your will to Gods will, and whereas hereto nature hath taught you, to waite the lacke of your naturall children, let reason teach you hereafter to wype awaie the teares, and let not phantasie encrease that, which nature hath commaunded moderately to vse. To be sorry for the lack of our dearest, we are taught by nature, to be overcome with sorrow, it cometh of our owne sonde opinion, and great folly it is, with natural sorowe to encrease al sorowe, and with a little sickness, to purchase readie death. The sorowes of brute beastes are sharpe, and yet they are but short. The Cowe lacking her Calf, leaueth lowing within three or fower daies at the farthest. Birds of the Aire, perceiving their young ones taken from their nest, chitter for a while in Trees there about, and straight after they flye abroad and make no more ado. The Dow lacking her Faunt: the Hind her Calf, brye no longer time after their losse, but seeing their lacke to be without remedy, they cease their sorow within short space. Man onely among all other, ceaseth not to shew his sorowe, and lamenteth not onely so much as nature willet him, but also so much as his owne affection moueth him. And yet all folke doe not so, but such as are subiect to passions, and furthest from fortitude of mind, as women commonly rather then men, rude people rather the Godly folke: the vblearned sooner then the learned, foolish folke sooner then wise men, children, rather then yong men. Whereupon we may well gather, that immoderate sorowe, is not naturall (for that which is naturall, is euer like in all) but rather follie maintained, encreased by weakenesse, and for lack of reason made altogether intollerable. Then I doubt not, but your Grace wil rather ende your sorowe by reason: then that sorowe should ende you through follie, and whereas by nature, you are a weake woman in bodie, you will shewe your selfe by reason, a strong man in heart: rather ending your griefe by Godly aduertisements, and by the iust consideration of Gods wonderfull doings: then that time and space, should weare awaie your sorowes, which in deede suffer none, continually to abide in any one, but rather rid them of life, or ease the of griefe. The foole, the vngodly, the weake harted haue this

The nature
of brute be-
stes.

Immoderat
sorowe, not
naturall.

this remedie, your medicen must be moze heauenly, if you doe (as you professe) referre al to Gods pleasure, and say in your prayer. Thy will be done in earth as it is in heauen. Those whom God loueth, those he chasteneth, and happie is that bodie, whom God scourgeth for his amendment. The man that dyeth in the faith of Christ is blessed, and the chastened seruauit if he doe repent and amend his life, shalbe blessed. Wee knowe not what we doe when we bewaile the death of our dearest, for in death is altogether al happinesse, and before death not one is happie. The miseries in this worlde declare small felicitie to be in the same. Therefore, many men being ouerwhelmed with much woe and wretched wickednesse, haue wished and prayed to God for an ende of this life, and thought this worlde to be a let, to the heauenly perfection, the which blisse all they shall attaine hereafter that hope well here, and with a liuely faith declare their assurance. Your Graces two sonnes in their life were so Godly, that their death was their aduantage: for, by death they liued, because in life they were dead. They died in faith, not wearie of this worlde, nor wishing for death, as foule lovers with sinne: but patiently taking the crosse departed with ioy. At whose dying, your grace may learne an example of patience and all thanks giuing, that God of his goodnesse, hath so graciously caken these your two children to his fauourable mercie. God punished partly to trie your constancie, wherein I wish that your grace may now bee as well willing to forsake them, as euer you were willing to haue them. But such is the infirmite of our flesh, that we haue good comfort in wordes, when that cause of our comfort in deede (as we take it) is gone. And me thinkes I heare you crie notwithstanding al my wordes, alacke my children are gone. But what though they are gone? God hath called, and nature hath obeyed. Yea, you crie still my children are dead: Marie therefore they liued, and blessed is their ende whose life is so Godly. Alas worth they are dead they are ded. It is no new thing, they are neither the first that died, nor yet the last that shall die. Many went before, and all shal follow after. They liued together, they loued together, & now they made their ende back together. Alas they died that were the fruite of myne vniuersall body, leauing me comfortles, unhappie woman that I am.

Time, a remedie for
fooles to
take awaie
their sorowe.
Math. vi.
Iohn. v.

The greates
miserie of
this worlde,
makes wea-
rinesse of life.

Impacience
without com-
fort.

Pom.

Trees, not
curled, be-
cause Apples
fall fro them.

You doe well, to call them the fruite of your bodie, and yet you nothing the more unhappie neither. For is the tree unhappie, from which the Apples fall? Or is the earth accursed, that bringeth forth greene grasle, which hereafter notwithstanding doth wither. Death taketh no order of yeres, but when the time is appointed, be it early or late, daie or night, away we must. But I praie you, what loue hath your Grace? They dyed, that should haue died, yea, they that could liue no longer. But you wished a longer life. Yea, But God made you no such promise, and meete it were not, that he should be led by you, but you rather should be led by him. Your children died and that right Godly, what would you haue more? All good mothers desire that their children may be Gods seruantes, the which your Grace hath most assuredly obtained. Now againe, mans nature altereth, and hardly carrieth vertue long in one place, without much circumspection, and youth may sone be corrupted. But you will say. These were good and Godly brought vp, and therefore, most like to proue Godly hereafter if they had liued still. Well, though such things perhaps had not chaunced, yet such things might haue chaunced, and although they happen not to al, yet do they hap to many: and though they had not chaunced to your children, yet we knew not that before: and more wisdom it had bene, to feare the worst with good aduiseement, then euer to hope, and looke still for the best, without all mistrusting. For such is the nature of man and his corrupt race, that euermore the one followeth soner then the other. *Commodus* was a vertuous childe, and had good bringing vp, and yet he died a most wicked man. *Nero* wanted no good counsaile, and such a Master he had, as neuer any had the better, and yet what one aliue was worse then he? But now death hath assured your Grace, that you may warrant your selfe of their goodly ende, whereas if God had spared them life, things might haue chaunced otherwise. In wishing longer life, we wish often times longer woe, longer trouble, longer folly in this world, and weigh all things well, you shall perceiue we haue small ioye, to wish longer life. This imagination of longer life, when the life standeth not by the number of yeres, but by the appointed will of God, maketh our folly so much to appeare, and our *seeds* so continually

Commodus.
Nero.

continually to fall from our cheekes. For if we thought (as we should doe in deed) that euery day rising, may be the end of euery man liuing, and that there is no difference with GOD, betwixt one day and an hundred yeares, wee might beare all sorowes a great deale the better. Therefore it were most wise dome for vs all, and a great part of perfection, to make euery day an euen reckening of our life, and talke so with God euery houre, that we may be of euen boord with him, through fulnesse of faith, and readie to goe the next houre following at his commaundement, and to take alwaies his sending in good part. The Lorde is at hand. We knowe not when he will come (at midnight, at Cock crowe, or at noone daies) to take either vs, or any of ours. Therefore, the rather that we may be armed, let vs follow the examples of other godly men, and lay their doings before your eyes. And among al other, I know none so meete for your Graces comfort, as the wise & godly behauiour of good King Dauid. Who when he was enformed that his sonne was sicke, praied to God hartely for his amendment, wept, fasted, and with much lamentation declared great heauinesse. But when word came of his sonnes departure, hee left his mourning, he called for water, and willed meate to be set before him, that he might eat. Whereupon, when his men marvelled why he did so, considering he tooke it so grievously before, when his child was but sicke, and now being dead tooke no thought at all, he made this answer vnto them: so long as my childe liued I fasted, and watered my plants for my yong hope, and I said to my self, who can tel but that God perhappes will giue me him, and that my childe shall liue: but now seeing he is dead, to what ende should I fast? Can I call him againe any more? Nay, I shall rather goe vnto him, he shall neuer come againe vnto me. And with this Dauid comforted his wife Bethsabe, the which example, as I trust your Grace hath read for your comfort, so I hope you will also followe it for your health, and be as strong in patience as euer Dauid was. The historie it selfe shal much delight your grace, being read as it lieth in the booke, better then my bare touching of it can doe a great deale. The which I doubt not, but your Grace will often reade and comfort your self, as Dauid did his sorrowfull wife. Job losing his child.

ii. Reg. xii.
Dauid.

Tobias.

dien and all that he had, forgot not to praise God in his extreme poverty. *Tobias* lacking his eye sight, in spirit praised God, and with one mouth confessed his holy name, to be magnified throughout the whole earth. *Paul* the Apostle of God, reproved them as worthy blame, which mourne & lament the losse of their dearest.

i. Thessa. iiii.

I would not brethren (as he) that you should be ignorant concerning them which be fallen on sleepe, that you sorrowe not as other doe, which haue no hope. If we beleene that *Iesus* dyed and rose againe, euen so they also which sleep by *Iesus*, will God bring againe with him. Then your grace either with leauing sorrowe, must shewe your self faithfull, or els with peelding to your woe, declare your self to be without hope. But I trust your grace being planted in *Christ*, will shewe with sufferance the stroke of your faith, and comfort your self with the wordes of *Christ*, I am the resurrection & the life, he that beleueth me, yea, though he were dead, yet should he liue, and whosoever liueth and beleueth in me shall neuer dye. We reade of those that had no knowledge of God, and yet they bare in good worth the disease of their children.

Iohn. xi.

Anaxagoras.
Pericles...

Anaxagoras hearing tell that his sonne was dead: no marvel (as he) I knowe well, I begot a mortall bodie. *Pericles* chief ruler of *Athens* hearing tel that his two sonnes being of wonderfull comardure, within sower daies were both dead, neuer greatly changed countenance for the matter, that any one could perceiue, nor yet forbare to goe abroade, but according to his wonted custom, did his dutie in the Counsaile house in debating matters of weight, concerning the state of the common people weake. But because your grace is a woman, I will shewe you an example of a noble woman, in whom appeared wonderful patience, *Cornelia* a worthy Lady in *Rome*, being comforted for the losse of her two children *Tiberius*, and *Cains Gracchus*, both valiant Gentlemen, although both not the most honest men, which died not in their beds, but violently were slaine in ciuill battaile, their bodies lying naked and vnburied, when one among other saide of an hapie woman, that euer thou shouldest see this day. Nay (as he) I will neuer thinke my selfe other wise then most happie, that euer I brought forth these two *Gracchians*. If this noble Ladie could thinke her selfe happie, being mother to these two valiant

Cornelia.

Gentlemen,

Gentlemen, and yet both Rebels; & therefore iustly flaine: how much more may your Grace thinke your self most happie, that euer you brought forth two such *Brandons*; not onely by naturall birth, but also by most godly education in such sort, that the like two haue not bene for their towardnesse vniuersally. Whose death; the generall voyce of all men; declares how much it was lamented. So that, whereas you might euer haue feared some dangerous end, now are you assured, that thei both made a most godly ende, the which thing is the full perfection of a Christian life. I read of one *Bibulus*, that hearing of his two children to die *Bibulus*; both in one day, lamented the lack of them both for that one day, and mourned no more. And what could a man doe lesse, then for two children to lament but one day, and yet in my minde he was lamented enough, and euen so much as was reason for him to doe: whose doingses if al Christians would followe, in my iudgement they should not onely fulfill Natures rule, but also please God highly. *Horatius Pulvillus* being high Priest at Roome, when he was occupied about the dedication of the Temple, to the great *God Iupiter*, in the *Capitollie*, holding a poist in his hand, & heard as he was uttering the solemne wordes, that his sonne was dead euen at the same present: he did neuer plucke his hand from the poist, least he should trouble such a solemnitie, neither yet to turne his countenance from that publique Religion, to his private sorowe, least he should seeme rather to doe the office of a Father, then the dutie of an high Priest. *Paulus Emilius*, after his *Paulus Emilius*; most noble victorie had of King *Perse*, desired of God that after such a triumph, there were any harme like to happen to the *Romaines*, the same might fall vpon his owne house. Whereupon, when God had taken his two children from him, immediately after he thanked God, for granting him his bound. For in so doing he was a meaner, that the people rather lamented *Paulus Emilius* lacke, then that *Paulus* or any bewailed any misfortune that the *Romaines* had. Examples be innumerable of those which used like moderation, in subduing their affections, as *Zenophon*, *Quintus Martius*, *Iulius Caesar*, *Tiberius Caesar*, Emperors both *Quintus Martius*; of Roome. But what seeke I for misfortunate men (if any such be *Iulius Caesar*; misfortunate) seeing it is an harder matter and a great peece of *Tiberius Caesar*

O. ii.

worke far.

worke to finde out happie men. Let vs looke round about, euen at home, and we shall finde enough subiect to this misfortune: for who liueth that hath not lost? Therefore I would with your grace euen now, to come in againe with God, and although he bee angrie, yet shewe you your selfe most obedient to his will, considering he is Lord ouer Kinges, Emperours, and ouer all that bee, both in heauen and in earth, and spareth none whom he listeth to take, and no doubt he will take all at the last. His Darte goeth dayly, neither is any Dart cast in vaine, which is sent among the whole Armie, standing thicke together. Neither can you iustly lament that they liued no longer, for they liued long enough, that haue liued well enough. You must measure your children by their vertues, not by their yeares. For (as the Wiseman saith) a mans wisdom is the greye beares, and an undefiled life is the old age. Happie is that mother that hath had godlie children, and and not she that hath had long liuing children. For, if felicitie should stand by length of time, some Tree were more happie then any man, for it liueth longer, and so likewise brute beastes, as the Stagges, who liueth (as *Plinie* doth say) two hundred yerres and more. If wee would but consider what man is, wee should haue small hope to liue, and little cause to put any great assurance in this life. Let vs see him what he is: Is his bodie any thing els, but a lump of earth, made together in such forme as we doe see? A fragile vessel, a weake ration subiect to miserie, cast downe with euery light disease, a man to day, to morrowe none. A flower that this day is fresh, to morrowe withereth. Good Lord doe wee not see, that euen those thinges which nourish vs, doe rotte and dye, as hearbes, birds, beastes, water, and al other, without the which we cannot liue. And how can we liue euer, that are sustained with dead thinges? Therefore, when any one doth dye, why doe wee not thinke, that this may chaunce to euery one, which now hath chaunced to any one. Wee bee now as those that stand in battaile ray. Not one man is sure of himselfe before all other, but al are in daunger in like maner to death. That your children dyed before other that were of riper yerres, we may iudge that their ripenesse for vertue, and al other gifts of nature were brought euen to perfection, whereby Death the sooner approached, for nothing longer

Sapi. i.

Trees liue
longer then
men.
The Stag
how long he
liueth.
Man what he
is concerning
his bodie.

lasteth

lasteth that is sone excellent. God gaue your grace two most excellent childen: God neuer giueth for any long time, those that bee right excellent. Their natures were heauenly, and therefore ^{Ripe things} moze meet for God then man. Among fruite we see some apples ^{last not long.} are sone ripe, and fall from the Tree in the midst of Sommer, other be still Greene and tary til Winter, and hereupon are commonly called Winter fruite: euen so it is with man, some die yong some die old, and some die in their midle age. Your sonnes were euen two such already, as some hereafter may be with long continuance of tyme. They had that in their youth for the gifts of nature, which all men would require of them both scarcely in their age. Therefore being both now ripe, they were most readie for God. There was a childe in Roome of a mans quantitie, for face, legges, and other parts of the body, whereupon wise men iudged he would not be long liuing. How could your grace thinke, that when you saw auncient wisdom in the one, and most pragnant wit in the other, maruelous sobrietie in the elder, & most laudable gentleness in the yonger, the both most studious in learning, most forward in al feates, as wel of the body as of the mind, being two such and so excellent, that they were not like long to continue with you. God neuer suffereth such excellent and rare Jewels to inherite the earth. Whatsoeuer is nie perfection, the same is most nye falling. Vertue being once absolute, cannot long be seene with these our fleshy eyes, neither can that tary the latter ende with other, that was ripe it selfe first of al, and before other. Fire goeth out the soner, the clearer that it burneth: & that light lasteth longest, that is made of most course matter. In greene wood we may see, that where as the fuell is not most apt for burning, yet the fire lasteth longer, the if it were nourished with like quantitie of drye wood. Euen so in the nature of man, the minde being ripe, the body decaieth straight, and life goeth away being once brought to perfection. Neither can there be any greater token of short life, then full ripenesse of natural wit: the which is to the body, as the heate of the Sunne is to things earthly. Therefore iudge right honorable Ladie, that euen now they both died, when they both were most readie for God, neither thinke that they died ouer sone because they liued no longer. They died both

Gods seruants, and therefore they dyed well and in good time. God hath set their time, and taken them at his time, blessed children as they bee, to reigne with him in the kingdome of his Father, prepared for them from the beginning. Unto whose will I wish, and I trust your Grace doth wholie referre your will, thanking him as hartely for that he hath taken them, as you euer thanked him for that he euer lent you them. I knowe the wicked wordes of some vngodly folke haue much disquieted your grace, notwithstanding, GOD being Iudge of your naturall loue towards your children, and al your faithfull friends and seruants, bearing earnest witnesse with your Grace of the same: their vngodly talke the moze lightly is to be esteemed, the moze vngodly that it is. Nay, your grace may reioyce rather, that whereas you haue done well, you here euill, according to the wordes of Christ. Blessed are you when men speake all euill thinges against you. And againe, consider GOD is not led by the repute of men, to iudge his creatures, but perswaded by the true knowledge of euery mans conscience to take them for his seruants, and furthermore, the harme is theirs which speake so teuidly, and the blisse theirs which beare it so patiently. For looke what measure they vse to other, with the same they shall bee measured againe. And as they iudge, so shall they be iudged. Be your Grace therefore strong in aduersitie, and pray for them that speake amisse of you, rendyng good for euill, and with charitable dealing, shewe your selfe long suffering, so shal you heape coales on their heads. The boystrous Sea, trieth the good Mariner, and sharpe vexation declareth the true Christian. Where battaile hath not bene before, there was neuer any victorie obtained. You then deeing thus afflicted, shewe your selfe rather stout to withstand, then weake to giue ouer: rather cleauing to good, then yeeiding to euill. For if God be with you, what forceth who be against you. For when all friends faile, God neuer faileth them that put their trust in him, and with an unfained heart call to him for grace. Thus doing, I assure your Grace God will be pleased, and the godly will much praise your wisdom, though the world full wickedly say their pleasure. I pray God your grace may please the godlie, and your vertuous behaniour in this your widowhood, winne with their

Math. v.


Pacience
praise worthy
in aduersitie.

com


consolation to the glorie of God, the reioysing of your friends,
and the comfort of your soule. Amen.

Thus, the rather to make precepts plaine, I haue added exam-
ples at large, both for counsaile giuing and for comfortyng. And
most needfull it were in such kinde of Orations, to bee most oc-
cupied, considering the vse hercof appeareth full oft in all parts
of our life, and confusedly is vsed among all other matters. For
in praising a worthy man, we shall haue iust cause to speake of al
his vertues, of thinges profitable in this life, and of pleasures in
generall. Likewise in trauersing a cause before a Iudge, we can
not want the aide of perswasion and good counsaile, concerning
wealth, health, life, and estimation, the helpe whereof is partly
borrowed of this place. But whereas I haue set forth at large, the
plainesse of confirmation, concerning counsaile in diuers cau-
ses: it is not thought, that either they should all bee vsed in num-
ber as they are, or in order as they stande: but that any one may
use them, and order them as he shall thinke best, according as the
time, place, and person shall most of all require.


Of an Oration iudiciall.

 The whole burdein of weightie matters, and the earnest
triall of all controuersies, rest onely upon Iudgement.
Therefore, when matters concerning land, goodes, or
life, or any such thing of like weight are called in question, we
must euer haue recourse to this kinde of Oration; and after iust
examining of our cause by the places thereof, looke for iudge-
ment according to the lawe.

Of Oration iudiciall what it is.

 Ration Iudiciall, is an earnest debating in open as-
sembly, of some weightie matter before a Iudge,
where the complainant commenseth his action, and
the defendant thereupon answereth at his perill, to
all such thinges as are laied to his charge.

*Of the foundation, or rather the principall point in every
debated matter, called of the Rhetoricians the*

State or constitution of the cause.
 Not onely it is needfull in causes of iudgement, to consider
the scope whereunto we may leuell our reasons, and direct

our inuention: but also we oughte in every cause to haue a respect vnto some one especiall point and chiefe article: that the rather the whole dist of our doinges, may seeme to agree with our first deuised purpose. For by this meanes our indgement shalbe framed to speake with discretion, and the ignorant shall learne to perceiue with profite, whatsoeuer is said for his instruction. But they that take vpon them to talke in open audience, and make not their accompt before, what they will speake after: shall neither be well liked for their inuention, nor allowed for their wit, nor esteemed for their learning. For what other thing doe they, that bould out their wordes in such sort, and without all aduise-ment vtter out matter: but shew themselves to play as pong hopes or scarre Crows doe, which shot in the open and plaine fieldes at all aduentures hitte misse. The learned therefore, and such as loue to be counted clerkes of vnderstanding, and men of good circumspection and iudgement, do warily scan what they chiefly minde to speake, and by definition seeke what that is, wherunto they purpose to direct their whole doinges. For by such aduised warenesse, and good eye casting: they shall alwaies bee able both to knowe what to say, and to speake what they ought. As for ex-ample, if I haue occasion to speake in open audience, of the obedience due to our soueraigne King, I ought first to learne what is obedient, and after knowledge attained, to direct my reason to the onely prooffe of this purpose, and wholie to seeke confirmation of the same, and not turne my tale to talke of Robin Hood, and to shew what a goodly Archer was he, or to speake wonders of the man in the Moone, such as are most needlesse, and farthest from the purpose. For then the hearer looking to be taught his obedience, and hearing in the meane season mad tales of Art herie, and great meruailes of the man in the Moone: being wille-sonned at his so great straying, will perhappes say to himselfe: now whether the deuill wilt thou, coine in man againe for very shame, and tell me no bytales, such as are to no purpose, but shew me that which thou dost promise, both to teach and perswade at the first entrie. A wretchedly such fond fellows there haue bene, yea euén among preachers, that talking of faith, they haue fetched their full race from the fil. signifi. in the Iobian. An other tal-king

Definition of
a thing must
first be kno-
wen ere we
speake our
minde at
large.

Routing with-
out reason.

king of the generall resurrection, hath made a large matter of our blessed Ladie, prayling her to bee so gentle, so curteous, and so kinde, that it were better a thousand fold, to make sute to her alone, then to Christ her sonne. And what needed (I pray you) any such rehearfall being both vngodly, and nothing at all to the purpose. For what maketh the praise of our Ladie, to the confirmation of the generall doome? Would not a man thinke him mad, that hauing an earnest errande from London to Dover, would take it the next way to ride first into Northfolke, next into Essex, and last into Kent? And yet assuredly, many an vnlearned and witlesse man, hath straid in his talke much farther a great deale, yea truely as farre as hence to Roome gates. Therefore wise are they that followe *Plinies* aduise, who would that all men both in writing, and speaking at large vpon any matter, should euer haue an eye to the chiefe title, and principall ground of their whole entte, neuer swaruing from their purpose, but rather bringing all things together, to confirme their cause so much as they can possible. Yea, the wise and expert men will aske of themselves, how hangeth this to the purpose? To what end do ye speake it? What maketh this confirmation of my cause? And so by oft questioning, either chide their owne follie if they speake amisse, or els be assured they speake to good purpose.

Plinies counsaile for handling of causes,

A state therefore generally, is the chiefe ground of a matter, and the principall point whereunto both he that speaketh should referte his whole wit, and they that heare should chiefly marke. A Preacher taketh in hande to shewe what prayer is, and how needfull for man to call vpon God: now he should euer remember this his matter, applying his reasons whollie and fullie to this end, that the hearers may both knowe the nature of prayer, and the needfulnesse of prayer. The which when he hath done, his promise is fulfilled, his time well bestowed, and the hearers well instructed.

A state generally what it is.

I A state or constitution, what it is in matters of iudgement.

In all other causes the state is gathered without contention, and seuerally handled vpon good aduise, as he shal thinke best that professeth to speake. But in matters criminall, where

C. v.

iudgement

judgement is required: there are two persons at the least, which must through contrarietie stand and rest upon some issue. As for example. A serving man is apprehended by a Lawyer for Felonie, upon suspicion. The Lawyer saith to the serving man: thou hast done this Robberie. Nay (saith he) I haue not done it. Upon this conflict and matching together ariseth this State, whether this serving man hath done this Robberie, or no: Upon which point the Lawyer must stand, and seeke to proue it to the uttermost of his power.

Seate in
iudgement
what it is.

Seate, why it
is so called.

A State thereof in matters of Iudgement, is that thing which both arise upon the first demaund, and denial made betwixt men, whereof the one part is the accuser, and the other part the person, or persons accused. It is called a State, because wee doe stande and rest upon some one point, the which must wholie and only be proued of the one side, and denied of the other. I cannot better terme it in English, then by the name of an issue, the which not onely ariseth upon much debating, and long trauers vsed, whereupon all matters are said to come to an issue: but also els where, an issue is said to be then, and so often, as both parties stand upon one point, the which doth as well happen at the first beginning, before any probations are vsed, as it doth at the latter ending, after the matter hath at large bene discussed.

The deuision of States, or issues.

NOW that wee knowe what an Issue is, it is next most needefull, to knowe how many there are in number. The wisest and best learned haue agreed upon three onely and no lesse, the which are these following.

- The State.* { *i.* Coniecturall.
ii. Legall.
iii. Iuridicall.

AND for the more plaine vnderstanding of these darke wordes, these three questions following, expounde their meaning altogether.

- { *i.* Whether the thing be, or no.
ii. What it is.
iii. What manner of thing it is.

In the first wee consider vpon the rehearfall of a matter, whether any such thing bee, or no. As if one should bee accused of murder, good it were to knowe, whether any murder were committed at all, or no, if it bee not perfectly knowne before: and after to goe further, and examine whether such a man that is accused, haue done the deede, or no.

In the second place we doubt not vpon the thing done, but we stand in doubt what to call it. Sometimes a man is accused of Felony, and yet he proueth his offence to be but a trespassse, whereupon he escapeth the daunger of death. An other being accused for killing a man, confesseth his fault to bee manslaughter, and denieth it vterly to bee any murder, whereupon hee maketh friends to purchase his pardon. Now the Lawyers by their learning, must iudge the doubt of this debate, and tell what name he deserueth to haue, that hath thus offended.

In the third place not onely the deed is confessed, but the manner of doing is defended. And if one were accused for killing a man, to confesse the deede, and also to stande in it that hee might iustly so doe, because he did it in his owne defence: whereupon ariseth this question, whether his doing be right or wrong. And to make these matters inoze plaine, I will adde an example for euery state severally.

Of the state coniecturall.

The Assertion.

Thou hast killed this man.

The Answer.

I haue not killed him.

The State of Issue.

Whether he hath killed this man, or no. Thus we see vpon the auouching and deniall, the matter standeth vpon an Issue,

Of the state Legall.

The Assertion.

Thou hast committed Treason in this fact.

The Answer.

I denye it to be Treason.

The State of Issue.

Whether his offence done may be called treason, or no. Here

is denyed that any such thing is in the deede done, as is by wordes reported, and saied to be.

¶ Of the state Iuridiciall.

The Assertion.

Thou hast killed this man.

Answer.

I graunt it, but I haue done it lawfully, because I killed him in mine owne defence.

Whether a man may kill one in his owne defence, or no, and whether this man did so, or no.

¶ The Oration coniecturall, what it is.

The Oration coniecturall is when matters bee examined, and tried out by suspitions gathered, and some likelihood of thing appearing. A Souldier is accused for killing a Farmer. The Souldier denyeth it utterly, and saith he did not kill him. Whereby riseth the questiō, whether the Souldier killed þe Farmer or no, who is wel known to be slaine. Now to proue this questiō, we must haue such places of confirmation, as hereafter do followe.

¶ Places of confirmation, to proue things by coniecture.

¶ I. Will to doe euill.

¶ Ii. Power to doe euill.

- i. **I**n the will must be considered the qualitie of the man, whether hee were like to doe such a deede, or no, and what should moue him to attempte such an enterpryse: whether he did the murther vpon any displeasure befoze conceiued, or of sodaine anger, or els for that he looked by his deatch to receiue some commoditie, either land, or office, money, or money worth, or any other gainefull thing.
- ii. Some are knowne to want no will to kil a man, because they haue bene sleight heretofore, passing little vpon the deatch of a mā, as a Butcher doth passe for killing of an Oxe, being therefore either accused befoze a Iudge of manslaught, or els quit by some generall Pardon. Now, when the names of such men are known, they make wisemen euer hereafter to haue them in suspitiō.
- iii. The Countrey where the man was borne, declares sometime his natural inclination, as if he were borne or brought vp among the Tindale and Riddesdale mā, he may the sooner be suspected.

Or

The arte of Rhetorique.

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Of what trade he is, by what occupation he liueth. iiii.
Whether he be a Gamester, an Alehouse haunter, or a compa- v.
nion among Ruffians.

Of what wealth he is, and how he came by that which he hath, vi.
if he haue any.

What apparell he weareth, or whether he loueth to goe gale, vii.
or no.

Of what nature he is, whether he be hastie, headie, or readie to viii.
picke quarrelles.

What shiftes he hath made from time to time. ix.

What moueth him to doe such a hainous deede. x.

*Places of confirmation, to proue whether he
had power to doe such a deede, or no.*

The ground where the man was slaine, whether it was i.
in the open way, in a Wood, or betweene two Hilles, or
elsa where nigh vnto a hedge or secrete place.

The tyme, whether it was earely in the morning, or late at ii.
night.

Whether he was there about that time, or no. iii.

Whether he ranne away after the deede was done, or had any iiii.
blood about him, or trembled, or staggerd, or was contrary in tel-
ling of his tale, and how he kept his countenance.

Hope to keepe his deede secrete, by reason of the place, time, v.
and secrete maner of doing.

Witnesses examined of his being, either in this or that place. vi.

By comparing of the strength of the Murtherer, with the vii.
ther mans weakenesse, Armour with nakednesse, and stoutnesse
with simplicitie.

His confession. viii.

*An example of an Oration iudiciall, to proue by coniec-
tures, the knowledge of a notable and most hai-
nous offence, committed by a Souldier.*

As Nature hath euer abhoyred Murder, and God in all a-
ges most terribly hath plagued bloodshedding, so I trust
your wisdomes (most worthy Iudges) will speedely
seeke the execution of this most hatefull sinne. And where as
God revealeth to the sight of men, the knowledge of such offen-
ces

ces by diuers likelihoods, & probable coniectures: I doubt not, but you being called of God to heare such causes, will doe here in as reason shal require, and as this detestable offence shal moue you, vpon rehearfall of the matter. The man that is wel knowne to be slaine, was a worthy Farmer, a good house keeper, a wealthy Husbandman, one that trauailed much in this worlde, meaning vprightly in all his doinges, and therefore beloued among al men, & lamented of many when his death was knowne. This Souldier being desperate in his doinges, and liuing by spoyle all his life time, came newly from the Marques, whose handes hath bene lately bathed in blood, and now he keepeth this Countrey (where this Farmer was slaine) and hath bene here for the space of one whole Moneth together, and by all likelihoodes, he hath slaine this honest Farmer. For such men sleight Villaines, make small account for killing any one, and doe it they will without any mercie, when they may see their time. Yea, this wretch is hated for his beastly demeanour, and knowne of long time to be a strong thief. Neither had he escaped the daunger of the lawe, if the Kings free Pardon had not prevented the execution. His name declares his naughtie nature, and his wicked liuing hath made him famous. For who is he that hearing of M. (the notable offenders name, might here bee rehearsed) doth not thinke by and by, that hee were like to doe such a dedde? Neither is he onely knowne vniuersally to bee naught, but his spoyle also (where hee was borne) giueth him to bee an euill man: considering he was bredde and brought vp among a denne of Thieues, among the men of Cinsdale & Riddesdale, where pillage is good purchase, and murdering is coumpted manhood. Occupation hath he none, nor yet any other honest meanes, whereby to maintaine himselfe: and yet he liueth most sumptuously. No greater gamester in a whole Countrey, no such rотор, a notable whoremonger, a leaude Royster among Russians, a notable waifter, so day full of money, within seuen night after not worth a groate. There is no man that seeth him, but will take him for his Apparell to be a gentleman. He hath his chaunge of suites, yea, he spareth not to goe in his Silkes and Veluet. A great quarellor and fray maker, glad when he may be at defiance with one or other, he

he made such giftes for money ere now, that I maruaile how he hath liued till this day. And now being at a lowe ebbe, and loth to seeme base in his state, thought to aduventure vpon this Farmer, and either to winne the Saddle, or els to lose the Horse. And thus being so farre forward, wanting no will to attempt this wicked deebe, he sought by all meanes possible, conuenient oportunitie to compasse his desire. And wayting vnder a Wood side, nigh vnto the high way, about fixe a clocke at night, hee set vpon this Farmer, at what time he was comming home ward. For it appeareth not onely by his owne confession, that hee was there about the selfe same time, where this man was slaine: but also there bee men that sawe him ride in great haste, about the selfe same time. And because God would haue this murder to be knowne, looke I pray you, what bloud hee carieth about him, to beare witnesse againt him of his most wicked deebe. Againe, his owne confession doth plainly goe againt him, for he is in so many tales, that he cannot tell what to say. And often his colour chaungeth, his bodie shaketh, and his tongue foultereth within his mouth. And such men as hee bringeth in to beare witnesse with him, that he was at such a place at the self same howe, when the Farmer was slaine: they will not bee sworne for the very howe, but they say he was at such a place within two howes after. Now Lord, doth not this matter seeme most plaine vnto al men, especially seeing this deebe was done at such a time, and in such a place, that if the Deuill had not beene his good Lord, the matter had neuer come to light. And who will not say, that this captiue had little cause to feare, but rather power enough to doe his wicked fact, seeing he is so sturdie and so strong, and the other so weake and vnweldie: yea, seeing this vilaine was armed, and the other man naked. Doubt you not (worthie Iudges) seeing such notes of his former life, to declate his inward nature, and perceiuing such coniectures lawfully gathered vpon iust suspicion: but that this wretched souldier hath slaine this worthy Farmer. And therefore, I appeale for Iustice vnto your wisdomes, for the death of this innocent man, whose blood before God asketh iust auengement. I doubt not but you remember the wordes of Salomon, who saith: It is as great sinne to forgive the wicked, as

it is easie to condemne the innocent: and as I call vnfeinedly for rightfull Iudgement, so I hope assuredly for iust execution. The person accused beeing innocent of the crime that is laied to his charge, may vse the selfe same places for his owne defence, the which his accuser vsed to proue him guiltie.

The interpretation of a lawe, otherwise called a state legall.

In boulding out the true meaning of a Lawe, wee must vse to search out the nature of the same, by desyning some one word, or comparing one Lawe with an other, iudging vppon good triall, what is right, and what is wrong.

The parts.

- i. Definition.
- ii. Contrary Lawes.
- iii. Lawes made and the end of the lawmaker.
- iiii. Ambiguitie, or doubtfulness.
- v. Probation by things like.
- vi. Challenging or refusing.

The Definition what it is.

Then we vse to define a matter, whē we cannot agree vpon the nature of some worde, the which wee learne to knowe by asking the question what it is. As for example. Where one is apprehēded for killing a mā, we lay murder to his charge: whereupon the accused person, when he graunteth the killing, & yet denieth it to be murder: we must streight after haue recourse to the definition, and aske what is murder, by defining whereof, and comparing the nature of the word with his deede done, wee shall sone knowe whether he committed murder, or manslaughter.

Contrary Lawes.

Often happeneth, that lawes seeme to haue a certain repugnancie, whereof among many riseth much contention. whereas if both the lawes were well weighed and considered, accordyng to their circumstances, they would appeare nothing contrary in matter, though in words they seeme to dissent. Christ giueth warning, and chargeth his Disciples in the 1. of Math. that they preach not the glad tidings of his comming into the worlde, to the Gentiles, but to the Jewes onely,

onely, vnto whom he was sent by his father. And yet after his resurrection, we doe reade in the last of Matthewe, that he commaunded his disciples to go into all the whole world, and preach the glad tidings of his passion, and raunsome, paid for all creatures liuing. Now, though these two lawes seeme contrary, yet it is nothing so. For, if the Iewes would haue receiued Christ, and acknowledged him their Sauour, yndoubtedly, they had bene the onely Children of God, vnto whom, the promise and couenaunt was made from the beginning. But because they refused their Sauour, and crucified the Lord of glorie: Christ made the lawe generall, and called all men to life that would repent, promising saluation to all such, as beleued and were Baptised. So that the particular lawe being now abrogated, must needs giue place to the superiour.

¶ Four lessons to be obserued, where contrary Lawes are called in question.

- i. The inferior law, must giue place to the superiour.
- ii. The lawe generall, must yeeld to the speciall.
- iii. Mans law, to Gods law.
- iiii. An olde law, to a new law.



There be lawes, uttered by Christes owne mouth, the which if they bee taken according as they are spoken, seeme to containe great absurditie in them. And therefore, the minde of the lawe maker, must rather bee obserued, then the bare words taken only as they are spoken. Christ saith in the fifth of Matthewe. If thy right eye be an offence to thee, plucke him out, and cast him away from thee. If one giue thee a blow of thy right cheeke, turne to him again thy left cheeke. There be some Enuches, that haue gelded themselves from the kingdome of Heauen. Doe and sell all that thou hast, and giue it to the poore. He that doth not take vp his crosse and followe me, is not worthy of mee. In all which sentences, there is no such meaning, as the bare words uttered seeme to yeeld. Plucking out of the eye, declares an auoiding of all euill occasions. Receiving a blowe vpon the left cheeke, commendeth vnto vs modestie, and patience in aduersitie. Gelding, signifieth a subduing of our affections, and taming the foule lust of pleasure, vnto the wil of

Math. 3.

Math. 19.

Math. 16.

reason. Doe and sell all: declares we should be liberall, and giue to parte with our goodes to the poore and needie. Bearing the crosse betokeneth sufferance of all sorowes and miseries in this worlde. Now, to proue that the will of the law maker, is none other then I haue said: I may use the testimonies of other places in the Scripture, and compare them with these sentences, and so iudge by iust examination, and diligent search the true meaning of the law maker.

Of Ambiguities.

Sometimes a doubt is made vpon some worde or sentence, when it signifieth diuers things, or may diuersly bee taken, wherevpon full oft ariseth much contention. The Lawyers lacke no cause, to fill this part full of examples. For rather then faile, they will make doubtes oftentimes; where no doubt should be at all. As his lease long enough (quoth one) yea sir, it is very long said a poore housbandman. Then (quoth he) let me alone with it, I will finde a hole in it I warrant thee. In all this talke I except alwaies the good Lawyers, and I may well spare them, for they are but a fewe.

Of Probation by things like.

When there is no certaine Law by expresse words, decreed for some heinous offender: we may iudge the offence worthy death, by the fall of some other Law, that soundeth much that waye. As thus. The Councill came vppointeth, that he shall be put in a Sacke, and cast in the Sea, that killeth his father: well, then he that killeth his mother, should by all reason in like sort bee ordered. It is lawfull to haue a Magistrate, therefore it is lawfull to pleade matters before an officer. And thus, though, the last cannot be moued by expresse words, yet the same is found lawfull by rehearfall of the first.

Of Challenging or refusing.

We vse this order, when we remoue our sutes from one Court to another, as if a man should appele from the Common place, to the Chancerie. Or if one should bee called by a wrong name, not to answer vnto it. Or if one refuse to answer in the Spirituall Courte, and appele to the Lord Chancellour,

*¶ The Oration of right or wrong, called
otherwise the state Iuridicall.*

After a deuise is well knownen to be done, by some one person, we goe to the next and seache whether it be right or wrong. And that is, when the maner of doing is examined, and the matter tried thpongh reasoning, and much debating, whether it be iudicially done, or otherwise.

¶ The Division.

This state of right or wrong, is two waies deuised, whereof the one is, when the matter by the alone nature, is defended to be right, without any further seeking, called of the Rhetoricians the state absolute.

The other (using little force or strength, to maintaine the matter) is, when outward helpe is sought, and by waies bled to purchase fauour, called otherwise the state assumptiue.

Places of Confirmation for the first kinde are viij.

- i. Nature it selfe.
- ii. Gods Law, and mans Law.
- iii. Custome.
- iiii. Equitie.
- v. True dealing.
- vi. Auncient examples.
- vii. Couenantes, and verbes antientique.

The in his most worthy Oration, made in behaile of *Milo*, declares that *Milo* slue *Clodius* most lawfully, whom *Clodius* sought to haue slaine most wickedly. For (quoth *Tully*) if nature haue grased this in man, if Lawe haue confirmeo it, if necessitie haue taughte it, if custome haue kept it, if equitie haue maintained it, if true dealing hath allowed it, if all common beales haue used it, if deedes auncient haue sealed this up, that every creature liuing, should fence it selfe against outward violence: no man can thinke that *Milo* hath done wrong, in killing of *Clodius*, except you thinke, that when men meete with churles, either they must be slaine of them, or els condemned of you.

¶ Places of confirmation for the second kinde are iij.

P. ii.

Grains

Granting of the fault committed.

Blaming euill compaignie for it.

Comparing the fault, and declaring that either they must haue done that, or els haue done worse.

Shifting it from vs, and shewing that we did it vpon commaundement.

Confessing
what it is.



Confessing of the fault, is when the accused persone graunteth his crime, and craueth pardon thereupon, leaning to alke Justice, and leaning wholly vnto mercie.

A Confession of the fault vsed two manner of waies.

The diuision

The first is, when one accuseth himselfe, that he did it not willingly, but vniwares, and by chaunce.

The seconde is, when he asketh pardon for the fault done, considering his seruice to the Commonweale, besides heretofore done, promising amendment of his former euill deed: the which words would not be used before a Iudge, but before a King, or Generall of an Armie. For the Iudges must giue sentence according to the Lawe: the King may forgieue, or authour of the Lawe, and hauing power in his hande, may doe as he shall thinke best.

Blaming o-
ther, how it
is said.

Blaming other for the fault done, is when we saie, that the accused person, would neuer haue done such a deed, if other against whom also, this accusation is intended, had not bene euill men, and giuen iust cause of such a wicked deed.

Comparing
the fault.

Comparing the fault is when we saie, that by slaying an euill man, we haue done a good deed, cutting away the corrupt and rotte member, for preservation of the whole body. Or thus: some set a whole coune on fire, because their enemies should haue none aduantage by it. The *Saguntines*, being tributarie to the *Romaines*, durst not suffer children, burnt their goods, and fired their houses, because they would not be subiect to that cruel *Hanniball*, and lose their allegiance, due to the *Romaines*.

Saguntines.

Shifting the
fault from vs

Shifting it from vs, is when we say that it ought had not set vs on, we would neuer haue attempted such an enterpryse. As often times the *Solomon* saith, his Captaines bidding was his enforcement: the seruant thinketh his masters commaundement, to be a sufficient defence for his discharge.

J The

gour of the Lawe. Or in a complaint made, which the counte-
shall greuously stomake, to exaggerate it the more, if we see iust
cause to set it forwarde. And whereas many often tymes are sus-
spect to speake things of malice, or for hope of gaine, or els for a
set purpose, as who should say, this I can doe: the wisest will euer
more cleare themselves from all such offences, and neuer giue a-
ny token so much as in them lieth, of any light suspection.

In accusing any person, it is beest to heape all his faulces to-
gether, and whereas any thing seemeth to make for him, to exte-
nuate the same to the uttermost. In defending any person, it is
wisdom to rehearse all his vertues first and foremost, and with
as much arte as may be, to wipe away such faulces as were laied
to his charge. And before all things, this would be well marked,
that whensoever we shal largely talke of any matter, we alwaies
so inuent and finde out our first eneraunce in the cause, that the
same be for euer taken, euen from the nature and howelles there-
of, that all things which shal first be spoken, may seeme to agree
with the matter, and not made as a shippe mans hale to serue for
euery legge. Now, wheras any long talke is vsed, the beginning
thereof is either taken of the matter self, or els of the persons that
are there present, or els of them against whom the action is inten-
ded. And because the winning of victorie resteth in three pointes.

First, in apt teaching the hearers what the matter is, next in get-
ting them to giue good eare, and choicely in winning their fauor:
We shal make them vnderstande the matter easely, if first of all
we begin to expounde it plainly and in briefe words, setting out
the meaning, make them harken to our sayings. And by no mea-
nes better shal the standers by knowe what we say, and carie a-
waie that which they heare, then if at the first we couch together,
the whole course of our tale in as small roome as we can, either
by defining the nature and substance of our matter, or els by di-
uiding it in an apt order, so that neither the hearers be troubled,
with confounding of matter, and heaping one thing in an others
necke, nor yet their memorie dulled with ouerthwart rehearfall,
and disorderly telling of our tale. Wee shal make the people at-
tentiu, and glad to heare vs, if we wil promise them to speake of
weightie matters, of wholesome doctrine, such as they haue heere
to soze

The things
most meete
for euery O-
rator.
To make the
hearers to
vnderstand
the matter.

To make
hearers at-
tentiu.

tofore wanted: yea, if we promise to sell thm things concerning
 either their owne profit, or the aduancement of their countie, no
 doubt we shal haue them diligent hearers. Or els if they like not
 to heare weightie affaires, we may promise the strange newes,
 and perswade them we will make them laugh, and think you not
 that they will rather heare a foolish tale, then a wise & wholesome
 counsaile? *Demosthenes* therefore, seeing at a time the fondnesse of
 the people to be such, that he could not obtaine of them, to heare
 him speake his minde in an earnest cause, concerning the wealth
 of his Countrey, required them to tarie, and he would tel them a
 tale of Robin Hood. Whereat they all staied, and longed to know
 what that should be. He begg a streght to tell them, of one that had
 sold his Asse to an other man, whereupon they both went forth to
 the next Market towne, hauing with them the said Asse. And the
 weather being somewhat hot, the first owner which had now sold
 his asse, went of that side the Asse which kept him best from the
 heate. The other being now the owner & in full possession, would
 not suffer that, but required him to giue place, and suffer him to
 take the best comodity of his own Asse that he could haue, where-
 at the other answered and said: nay by saint Marie sir you serue
 me not so, I sold you the Asse, but I solde you not the shadowe of
 the Asse, & therefore pick you hence. When the people heard this,
 they laughed apart, and like it very well. Whereupon *Demosthe-
 nes* hauing won them together by this merry toye, rebuked their
 folly, that were so slack to heare good things, and so redy to heare
 a tale of a Tub, and thus hauing them attentiuely, perswaded with
 them to heare him in matters of great importance, & which other-
 wise he could neuer haue done, if he had not take this way to him.

Asse shall get the good willes of our hearers sower maner of
 topics, either beginning to speake of our selues, or els of our ad-
 uersaries, or els of the people and companie present, or last of all,
 if we begin of the matter it selfe, and so goe through with it. Wee
 shall get fauour for our owne sakes, if we shal modestly set forth
 our bounden dutie, and declare our seruice done, without al su-
 spition of haunting, either to the common weale, as in seruing ci-
 tizen in the warres abroade, or els in bearing some office at home,
 concerning the tranquillity of our countie: or in helping our friends,

W. liij.

kinfolkes,

Demosthenes
 tale of the
 Asses shadow.

To get the
 hearers good
 will.

hiskolles, and poore neighbours, to declare our goodnesse done heretofore towards them; and lastly, if wee shewe without all ostentation, as well our good willes towards the Judges there, as also pleasures done for them in tymes past to the uttermost of our power. And if any thing seeme to let our cause by any misreport, or euill behauiour of our partes heretofore: best it were in most humble wise to seeke fauour, and heighly to auoyd all such offences laied to our charge.

We shall get fauour by speaking of our aduersaries, if wee shall make such reporte of them, that the hearers shall either hate to heare them, or utterly enuie them, or els altogether despise them. We shall some make our aduersaries to bee tormented, if wee shewe and set forth some naughtie deeds of theirs; and declare how cruellly, how villy, and how maliciously they haue vsed other men heretofore.

We shall make them to be enuied, if we report vnto the Judges that they beare themselves haile, and stoue vpon their wealthie freendes, and oppresse poore men by rigour, not regarding their honestie, but seeking alwaies by hooke and crooke, to robbe poore men of their Patrimoniales, and money. And by the way, declare some one thing that they haue done, which honest eares would soone adoe to heare.

We shall make them to bee set naught by, if we declare what lufkes they are, how vnhappily they liue, how they doe nothing from day to day, but eate, drinke, and sleepe, rather seeking to liue like beastes, then minding to liue like men, either in profiting their countrie, or in tendering their owne comoditie, as by right they ought to doe.

We shall get good will, by speaking of the Judges and hearers: if wee shall commend their iustice doings, and prayse their iust dealing, and faithfull execution of the Lawe, and tell them in what estimation the whole countrey hath them, for their upright iudging and determining of matters, and therefore in this cause needes must it be, that they must answere their former doings, and iudge so of this matter, as all good men haue opinion they will doe.

We shall kinde fauour by speaking of the matter, if in handling

ling our owne cause, we commend it accordingly, and dispraise the attempt of our aduersary, extenuating all his chiefe purpose so much as shall be necessarie.

Now resteth for me to speake of the other parte of Enterance into an Oracion, which is called a close, or priuie getting of fauour when the cause is daungerous, and cannot easily be heard without displeasure.

A priuie beginning, or creeping in, otherwile called *Insinuation*, must then, and not els be vsed, when the Iudge is greued with vs, and our cause hated of the hearers.

The cause selfe oftentimes is not liked for three diuers causes, if either the matter selfe be vn honest, and not meete to be vttered before an audience, or els if the Iudge himselfe by a former tale be perswaded to take parte against vs, or last if at that time we are forced to speake, when the Iudge is wried with hearing of other. For the Iudge himselfe being wried by hearing, will bee much moze greued if any thing be spokē either ouermuch, or els against his liking. Yea who seeth not that a wried man will soon mislike a right good matter? If the matter be so hainous that it cannot be heard without offence, (as if I should take a mans parte, who were generally hated) wise dome were to let him goe, and some other whom all men liked: or if the cause were thought not honest, to take some other in steede thereof which were better liked, till they were better prepared to heare the other: so that euermoze nothing should be spokē at the first, but that which might please the Iudge, and not to be acknowne once to thinke of that, which yet we minde most of all to perswade. Therefore, when the hearers are somewhat calmed, we may enter by little and little into the matter, and say that those things, which our aduersary doth mislike in the person accused, we also doe mislike the same. And when the hearers are thus wonne, wee may say that all which was said nothing toucheth vs, and that we minde to speake nothing at all against our aduersaries, neither this way nor that way. Neither were it wise dome openly to speake against them, which are generally well esteemed and taken for honest men. And yet it were not amiss for the furtherance of our owne causes, closely to speake our phantasie, and so, straight to auer

their hearts. Yea, and to tel the Iudges the like in a like matter, that such and such iudgement hath been giuen: And therefore at this time, considering the same case, and the same necessitie, like iudgement is looked for. But if the aduersarie haue so tolde his tale, that the Iudge is wholly bent to giue sentence with hym, and that it is well knowne, vnto what reasons the iudge moste leaned, and was perswaded: we may first promise to weake that, which the aduersarie hath made most strong for himself, and confute that parte, which the hearers did most esteeme, and best of all like. Or els we may take aduantage, of some part of our aduersaries tale, and talke of that first, which he spake last: or els begin so; as though wee doubted what were best first to speake, or to what part it were most reason, first of all to answer, wondering and taking God to witness, and the strangeness of his repoyre, and confirmation of his cause. For when the standers by, perceiue that the answer (whome the aduersaries thought in their minde, was wholly abashed) feareth so little the objections of his aduersarie, and is ready to answer *Ad omnia quæ*, with a bolde countenance: They will thinke that they themselves, rather gaue rash credite, and were overlight in beleeuing the first tale: then that he, which now answereth in his owne cause, speaketh without ground, or presumeth vpon a stomack to speake for himselfe, without iust consideration.

But if the time be so spent, and the tale so long in telling, that all men be almost wearied to heare any more: then we must make promise at the first to be very short, and to lappe vp our matter in fewe words.

Mirth making good at the beginning.

And if time may se serue, it were good when men be wearied to make them somewhat mery, and to begin with some pleasaunt tale, to take an occasion to iest wittely, vpon some thing then presently done.

Strange things sometime needfull to be tolde at the first.

Or if the time will not serue for pleasaunt tales, it were good to tell some strange thing, some terrible wonder, that they all may quake at the onely hearing of the same. For, like as when a mans stomack is full, and can take no more meate, hee may stirre his appetite, either by some Tartarisme, or els quicken it somewhat by some sweete dish: Euen so when the audience is wearied

weared with weightie affaires, some strange wonders may call by their spirites; or els some merie tale may cheare their heauie lookes.

And assuredly, it is no small cunning to moue the hearts of men, either to mirth, or sadnesse: for he that hath such skill, shall not lightly faile of his purpose, what soeuer matter he taketh in hande.

Thus haue I taught what an enterance is, and how it should be used. Notwithstanding. I thinke it not amisse, often to rehearse this one point, that euermore the beginning be not ouermuch laboured, nor curiously made, but rather apt to the purpose, seeming vpon present occasion, euermore to take place, and so to bee deuised, as though wee speake altogether, without any great studie, framing rather our tale to good reason, then our tongue to vaine painting of the matter.

In all which discourse, whereas I haue framed all the lessons and euery enterance properly, to serue for pleading at the barre: yet assuredly, many of them may well helpe those, that preache Gods truth, & exhort me in open assemblies to vpright dealing.

And no doubt, many of them haue much neede to knowe this Arte, that the rather their tale may hang togethers, where as oftentimes they beginne as much from the matter, as it is betwixt Douer and Barwicke, whereat some take pittie, and many for wearinesse can scant abide their beginning, it is so long or they speake any thing to the purpose. Therefore, the learned Clarkes of this our time, haue thought it good, that all Preachers should take their beginning, vpon the occasion of such matter, as is there written, declaring why and wherefore, and vpon what consideration such wordes were in those dayes so spoken, that the reason giuen of such talke then vttered, might serue well to beginne their Sermon. Or els to gather some seuerall sentence at the first, which briefly comprehended the whole matter following, or els to beginne with some apt similitude, example, or witty saying. Or lastly, to declare what went before, and so to shew that which followeth after. Yea, sometimes to beginne lamentable, with an vnfaigned bewailing of sinne, and a terrible declaring of Gods threats: Sometimes, to take occasion of

Enterances apt to the purpose.

Enterances apt for Preachers.

a matter newly done, or of the companie there present, so that all waies the beginning be answerable to the matter following.

Of Narration.



After the preface and first Enterance, the matter must be opened, and euery thing liuely tolde, that the hearers may fully perceiue what we goe about, nowe in reporting an act done, or uttering the state of a controuerſie, we must vse these lessons, wherof the first is to be short, the next to bee plaine, and the third is to speake likely, and with reason, that the hearers may remember, vnderstand, and beleue the rather such things as shall be said.

Narration.
i. Briefe.
ii. Plaine.
iii. Probable.

Brevitie,
how it might
be vsed.

Plaineſſe,
how it might
be vsed.

And first whereas we should be short in telling the matter as it lieth, the best is to speake no more then needes wee must, not raising it from the bottonie, or telling by tales such as rude people full oft doe, nor yet touching euery point, but telling the whole in a grosse somme. And where as many matters shall neither harme vs, nor yet doe vs good being brought in, and reported by vs, it were well done not to medle with them at all, nor yet trauaile to tell one thing, or report that which is odious to be tolde again. Notwithstanding this one thing would be wel considered, that in seeking to be short we be not obscure. And therefore to make our matter plaine, that all may vnderstand it, the best were first and foremost to tell euery thing in order so much as is needful, observing both the time, the place, the manner of doing, and the circumstances thereunto belonging. Wherein good heed would be had that nothing be doubtfully spoken, which may haue a doubtful meaning, nor yet any thing uttered that may make as much against vs as with vs, but that all our wordes runne to confirme wholly our matter. And surely if the matter be not so plainly told that all may vnderstand it, wee shall doe little good in the rest of our report. For in other partes of the Oracion if we be somewhat darke, it is lesse harme, wee may bee more plaine in another place. But if the Narration, or substance of the tale be not well perceiued, the whole Oracion besides is darkned altogether. For to what ende should we goe about to proue that, which the hearers knowe not what it is? Neither can we haue any liberte to tell our tale againe after we haue once tolde it, but must straight

goe forth and confirme that which we haue saied, how soeuer it is. Therefore the reporting of our tale, may sone appere plain if we first expresse our minde in plaine words, and not seeke these toporie termes, which betraie rather a foole, then commend a wise man: and againe, if we orderly obserue circumstances, and tell one thing after another, from time to time, not tumbling one tale in anothers necke, telling halfe a tale, and so leauing it rawe, hacking and hemming, as though our wittes and our senses were a woll gathering. Neither should we suffer our tongue, to run befoze our witte, but with much warenesse, set forth our matter, and speake our minde euermore with iudgement.

We shall make our sayings appeare likely, and probable: if we speake directly as the cause requirereth, if we shewe the verie purpose of all the deuise, and frame our inuention, according as we shall thinke them most willing to allowe it, that haue the bearing of it.

Probabilitie
how it maie
be vsed.

The Narration reported in matters of iudgement, shall seem to stand with reason, if we make our talk to agree with the place, time, thing, and person, if wee shall shewe that whatsoeuer wee say, the same by all likelihoodes is true, if our coniectures, tokens, reasons, and arguments bee such, that neither in them, there appere any fabling, nor yet that any thing was spoken, which might of right otherwise be taken, and that we not onely spake this, but that others other of good credite will stand with vs in defence of the same, all which reporting may sone be liked, and the tale so tolde, may be thought very reasonable. Yea, wee shall make our doings seeme reasonable, if we frame our worke to natures will, and seeke none other meanes but such one ly, as the honest and wise haue euer vsed and allowed, hynging in and blaming the euill alwayes, for such faultes chiefly, whe reunto they most of all are like to be subiect, as to accuse a spende all, of theft: a whozemonger, of adulterie: a rathquarer, of murther: and so of other. Sometimes it is good and profitable, to bee merie and pleasaunt, in reporting a matter, against some maner of man, and in some cause. For, neither against all men that offend, nor yet against all matters, should the wittie alwaies be iesting. And now, for those that shall tel their minde, in the other kind

Narration in
iudgement.

Narration in
praying and
counsell gi-
uing.

Preacher
what order
they vse.

kindes of *Diatrice*, as in the kinde *Demonstratiue*, *Deliberatiue*, in exhorting or perswading: the learned haue thought meet that they must also call the whole somme of their matter to one point, that the rather it be hearders may better perceiue, whereat they leuell all their reasons. As if a *Clarke* doe take in hande to declare Gods best, he will after his enteraunce, tell what thing is chiefly purposed in that place, and next after, shew other things annexed therevnto, whereby not only the hearers may get great learning, and take much profite of his doctrine: but he himselfe may knowe the better what to say, what order to vse, and when to make an ende.

Some do vse after the litterall sense, to gather a misticall vnderstanding, and to expounde the sayings spirituallly, making their Narration altogether of things heauenly. Some rehearsing a text particularly spoken, applie the same generally vnto all states, enlarging the Narration most Godly, by comparing words long agoe spoken, with things and matters that are presently done. Notwithstanding, the auncient fathers, because they did onely expounde the Scriptures for the most parte, made no artificiall Narration, but vsed to followe such order, as the plaine text gaue them. So that if euery sentence were plainly opened to the hearers, they went not much farther, sauing that when any word gaue them occasion to speake of some vice, they would largely say their minde in that behalf: as *Chrysostome* and *Basil* haue done with other.

The more marking, and heere by obseruation of time, place, and person, may teach all men (that be not past teaching) how to frame their Narration in all controuersies, that are called in question, and therefore, when present occasion shall giue good instruction, what neede more lessons? And especially, seeing Nature teacheth what is comely, and what is not comely for all tymes.

Yea, what tell I now of such lessons, seeing *God* hath raised such worthy Preachers in this our tyme, that their Godly and learned doings, may bee a most iust example for all other to followe: as well for their liuing, as for their learning: I feare me, the precepts be more in number, then will be well kept, or followed this yere.

Of Deniſion.



After our tale is tolde, and the hearers haue well learned what we meane, the next is to reſporte wherein the aduerſarie and wee can not agree, and what it is, wherein wee doe agree. And then to parte out ſuch principall pointes, whereof we purpoſe fully to debate, and late them out to be knowen: that the hearers may plainly ſee, what wee will ſay, and perceiue at a worde the ſubſtaunce of our meaning. Now, *Tullie* would not haue a deniſion to be made, of, or aboue three partes at the moſte, nor yet leſſe then three neither, if neede ſo require. For if we haue three chiefe groundes, wherevpon to reſt, applying all our arguments thereto, we ſhall both haue miſter enough to ſpeake of, the hearers ſhall with eaſe vnderſtande our meaning, and the whole Oration ſhall ſone bee at an ende. Notwithſtanding, this leſſon muſt not ſo curioſly be kept, as though it were ſinne to make the deniſion of ſower, or ſeue partes: but it was ſpoke for this end, that the deniſion ſhould be made of as fewe as may be poſſible, that men may the better ealie it away, and the repoſter with moze eaſe, may remember what he hath to ſaie. Now in prauiſing, or diſſuaſing, in perſwading, or diſſwading, deniſions muſt alſo be vſed. As if one would enuieigh againſt thoſe women, that will not giue their owne children ſucke, he might vſe this deniſion. Where as women commonly put their children ſoſth to nurſing, I will proue, that it is both againſt the will of Nature, and alſo againſt Gods holy will: againe I will ſhewe that it is harmefull, both for the childrens bodie, and alſo for his witte: laſtly I will proue that the mother ſelfe, fallerh into much ſickeſſe thereby.

Deniſion of
three partes
at the moſt.

Women rebuked that
nurſe not
their owne
children.

Fiſt, Nature giueth milke to the woman, for none other ende but that ſhe ſhould beſtow it vpon her child. And we ſee beaſtes feede their youngones, and why ſhould not Women? God alſo commaunded all women, to bring vp their children.

Againſt, the childrens bodie ſhall be ſo affected, as the milke is which they receiue. Now, if the Nurſe bee of an euill complexion, or haue ſome hid diſeaſe, the child ſucking of her breaſt, muſt needes take parte with her. And if that be true, which the learned doe ſay, that the temperature of the minde followes the

the

the constitution of the bodie, needes must it be, that if the Nurse be of a naughtie nature, the childe must take thereafter. But if it be, the Nurse be of a good complexion, of an honest behaviour (whereas contrariwise, Waiuens that haue made a scape, are commonly called to be Nurses) yet can it not be, but that the mothers milke should be much more naturall for the childe, then the milke of a stranger. As by experience, let a man bee long vled to one kinde of drinke, if the same man chaunge his ayre, and his drinke, he is like to mislike it. Lastly, for the mothers, howe are they troubled with sore breastes, besides other diseases that happen through plentie of milke, the which Physicians can tell, and women full oft haue felt.

Likewise in speaking of fasting, I might vse this diuision. First, it is Godly to faste, because the spirite is more free, and apter for a good worke. Againe, it is whollome, because thereby euill humours are wasted, and many diseases either clerely put away, or much abated of their tirannie. Lastly, it is profitable, because men spend lesse money, the lesse banquetting that they vse. Therefore, if men loue either to be wise, Godly, healthful, or wealthe, let them vse fasting and forbearance.

Now vpon a deuision, there might also be made a subdeuision, as where I say it is Godly to fast, I might deuide Godlinesse into the hearing of Gods worde, into praying deuoutly, and charitable dealing with all the worlde.

Againe, speaking of health, I might say that the whole body is not onely more lustie with moderate fasting, but also more apt for all affaires. The leatned man studieth better when he fasteth, then whē he is full. The counseler heareth causes with lesse pain being emptie, then he shalbe able after a full gorge.

Againe, whereas the five senses bring vs to the knowledge of many things: the more apt that euery one is, the more pleasure they bring euery with them. The eyes see more clerely, the eares heare more quickly, the tongue rooleth more roundly, and tasteth things better, our feeling is more persite: and the nose smelleth chull sauours the sooner.

Philosophie is deuised, into the knowledge of things naturall, things morall, and into that arte, which by reason findeth out

Philosophie
deuised.

The arte of Rhetoriquie.

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out the trueth, commonly called *Digression*. Now, of these three parts of Philosophie, I might make ashee theedification, and largely set them out. But these may suffice for this time.

Of Propositions.



Virtilian willeth, that straight and immediately after the Narration, there should also bee such senten-ces as might be full of pith, and containe in them the substance of much matter, the rather that the hearers may be stirred vpon the only report of some sententious saying, or weightie text in the Lawe. As in speaking largely against ex-ception, one might after his reasons applied to the purpose, bring in a pithie and sententious proposition as thus, Those hands are euill that scratch out the eyes: and what other doe they that by force robbe their Christian brethren? Woe bee to that Realme, where might out goeth right. Or thus, When rage doth rule, and reason doth want, what good man can hope to liue long in rest. Also an act of a Realme, may well serue to make a propo-sition. As thus, The Law is plaine, that man shall die as an offen-der, what couer he be that breaketh by an other mans house, and seeketh by spoule to vndoe his neighbour. Now here is no shau that doubteth, but that thou hast done this deepe, therefore what needes any more, but that thou must suffer according to the law. In defining a minor, propositions are also and hyperly applied for the better setting forth of the cause. As if I should speake of thankfulness, I might first shew what is thankfulness, next how needfull it is, and last how commendable and profitabie it is uni-uersally? Thankfulness is a kinde of remembryng, good will shewed, and an earnest desire to requite the same. Without thāk-fulness no man would doe for an other. The brute beastes haue these properties, and therefore man cannot want them, without his great rebuke. Some propositions are plaine spāk, without any cause or reason added therunto. As thus, I haue charged this man with Felonie, as you haue heard, but he denieth it, therefore iudge you if I pray you. Sometimes a cause added, after the a- ledging of a proposition. As thus, I haue accused this man of fe- lonie, because he tooke my purse by thoope way doe, and there- fore I call for Justice. The propositions might be ordered, next

not to be
y taw ows
h

Thankful-
nesse, what
it is.

Definition of
and propositions.

and immediately after the rehearfall of any cause, and beautifie much the matter, being either alledged with the cause annexed, or els being plainely spoken, without giuing any reason at all.

Of confirmation of matters in iudgement.



When we haue declared the chiefe points, wherunto we purpose to referre all our reasons, wee must heape matter, and finde our arguments to confirme the same to the uttermost of our power, making first the strongest reasons that wee can, and next after, gathering all the probable causes together, that being in one heape, they may seeme strong and of great weight. And whatsoeuer the aduersarie hath said against vs, to answer thereunto as time and place may best serue. That if his reasons bee light, and more good may bee done in confuting his, then in confirming our owne, it were best of all to set vpon him, and put away by Art, all that he hath saied without wit. For proving the matter, and searching out the substance or nature of the cause, the places of *Logique* must helpe to set it forward. But wher the person shall bee touched, and not the matter, wee must seeke els where, and gather these places together.

Causes of confirmation
two waies y-
fed,

- i. The name.
- ii. The manner of liuing.
- iii. Of what house he is, of what Countrey, and of what yeeres.
- iiii. The wealth of the man.
- v. His behaviour or dailely enuring with things.
- vi. What nature he hath.
- vii. Wherunto he is most giuen.
- viii. What he purposeth from time to time.
- ix. What he hath done heretofore.
- x. What hath befallne vnto him heretofore.
- xi. What hee hath confessed, or what hee hath to say for himselfe.

In well examining of all these matters much may bee saied, and great likelihoodes may bee gathered either to or fro, the which places I used heretofore, when I speake of matters in Iudgement against the accused *Souldier*. Now in trying the *troth*,

troth, by reasons gathered of the matter: wee must first marke what was done at that time by the suspected person: when such and such offences were committed. And, what he did before this act was done. Again, the time must be marked, the place, the manner of doing, and what heart he bare him: As the oportunitie of doing, and the power he had to doe this deepe. The which all set together shall either acquit him, or finde him guiltie. These arguments serue to confirme a matter in iudgement, for any hainous offence. But in the other causes which are occupied, either in praising, or dispraising, in perswading, or dissuading, the places of confirmation be such as are before rehearsed, as when we commend a thing, to proue it thus.

Honest.
 Profitable.
 Calie.
 Necessarie.

} to be done.

AND so of other in like maner, or els to vse in steed of these the places of *Logique*. Therefore when wee goe about to confirme any cause, wee maie gather these groundes aboue rehearsed, and euen as the case requireth, so frame our reasons. In confuting of causes the like may be had, as wee vsee to proue: if we take the contrary of the same. For as thinges are alledged, so they may be wrested, and as houses are builded, so they be ouerthrowne. That though many coniectures bee gathered, and diuers matters framed to ouerthrowe the defendant: yet wit may finde out by waies to escape, and such shifts may be made, either in avoiding the daunger by plaine deniall, or els by objections, and rebounding againe of reasons made, that small harme shall turne to the accused person, though the presumptions of his offences be great, and bee thought by good reason to be faultie. The places of *Logique* as I saied, cannot bee spared for the confirmation of any cause. For who is he that in confirming a matter, will not knowe the nature of it, the cause of it, the effect of it, what is agreeing therewith, what likenesse there is betwixt that and the other thinges, what examples may bee vsee, what is contrary, and what can be said against it. Therefore I wish that euery man should desire, & seeke to haue his *Logique* persit, before he

Confutation.

Places of *Logique* most needfull.

looke to profite in *Rhetorique*, considering the ground and confirmation of causes, as for the most part gathered out of *Logique*.

¶ *The Conclusion*

Conclusion,
what it is.



Conclusion, is the handsomely lapping by together, and brieft heaping of all that which was said before, stirring the hearers by large utterance, and plentifull gathering of good matter, either the one way or the other.

Conclusion
of two sorts.

There are two parts of a conclusion, the one resteth in gathering together briefly, all such arguments as were before rehearsed, reporting the somme of them in as fewe wordes as can bee, and yet after such a sorte, that much varietie bee used, both when the rehearfall is, as also after the matter is stillie reported. For if the repetition should be naked, and only set forth in plaine wordes without any chaunge of speech, or shift of *Rhetorique*, neither should the hearers take pleasure, nor yet the matter take effect. Therefore, when the Orator shall touch any place, which may giue iust cause to make an exclamation; and stirre the hearers to bee sorie, to bee glad, or to bee offended: it is nere necessarie to vse Art to the bittermost. When we shall come to the repeating of any hainous act, and the manner thereof: hee may set the Judges on fire, and heate them earnestly against the wicked offender. Thus in repeating, Art may be used, and next with the onely rehearfall, matters may bee handsomely gathered by together. The other part of a conclusion, resteth either in augmenting and vehemently enlarging that, which before was in fewe wordes spoken to set the Judge or hearers in a heate: or els to mitigate, and allwaie displeasure conceived with much lamenting of the matter, and moouing them thereby the rather to shewe mercie. Amplification is of two sorts; whereof I will speake more at large in the next chapter. The one resteth in wordes, the other in matter. Such wordes must be used as bee of great weight, wherein either is Metaphore, or els some large understanding is continued. Pheas, wordes that fill the mouth and haue a sound with them, set forth a matter very well. And sometimes wordes twise spoken, make the matter appeare greater.

Again, when we shall speake our minde in bold wordes, and after

after the weightier, the fault likewise seemeth the greater. As when one hath killed a Gentleman, this might an other diminish his minde. For one should strike an other, were worthe of punishment, but what deserueth that wretch, which not onely striketh a man, but striketh a Gentleman, and not onely striketh a Gentleman, but cowardly killeth a Gentleman, not giuing him one wound, but giuing him death. To kill any man is surely sore deserueth death, but what say you of him, that not onely killeth him so, but also hangeth him most spitefully upon a Tree. And yet not content with that, but scourgeth him and mangleteth him when he is dead, & last of al maketh a tell of his most naughty deede, leaving a warning there about the dead mans necke. Now then, seeing his fault is so much, that the onely killing can not content his deuillish deede, and most deadly malice: I aske it for Gods loue, and in the way of Iustice, that this wicked deuill may suffer worthe death; and be punished to the example of al other. Amplifying of the matter consisteth in heaping and enlarging of those places, which serue for confirmation of a matter. In the definition, the cause, the consequent, the contrary, the example, and such other.

Again, amplification may bee used when wee make the laue to speake, the dead person to make his complaint, the Countrey to crye out of such a deede. As if some worthe man were cast away, to make the Countrey say thus: If England could speake, would she not make such and such complaints: If the walles of Iherusalem, which were habitation, would they not talke thus and thus: And so be short of such things should bee used, to make the cause seeme great, which concerne God, or Common weale, or the Lawe of Nature. For if any of these three bee hindered, wee haue a large field to walke in. In praising or disparaging, wee must exaggerate those places, to which the laue, which make mentioner of the thing, is of any thing. In perswading or dissuading the receipt of commodities, and heaping of examples together increaseth much the matter. He were a great labour to tell all the commodities, and all the properties which belong vnto the constitution. For they may bee used in this behalf, that though the cause bee very small, yet where man may

Athenians
for bad con-
clusions.

gethe querhand if he be cunning in his faculties. The Athenians therefore did straightly forbin by all sorts of
the any conclusion of the cause, or any entering of the matter in
humble favour. Cicero did herein so excell that lightly he got the
victorie in all matters that ever he tooke in hand. Therefore and
just praise arideth by this part, so I doubt not but the student will
take most paines in this behalfe, and the house for ever will vnder
the defence of most honest matters. The weapon may be abused for
murder, and yet weapons are onely ordained for safeguard.



Amplificatio.

Of the figure Amplificatio. Going all the figures of Rhetorique, there is no
one that so much helpeth forward an Orator, such
beautifull, the same with such holg full ornaments,
ments, as doth amplificatio, and of it either we
purposeto make our tale appeare be better, to
seeme pleasant, or so be well stored with copie we need must be
that here we seeke helpe, where helpe chiefly is to be had, and not
else where. And now because none shall better be able to amplifie
any matter, then those which best can praise, I will discourse
of this here upon earth, I thinke it needfull first of all, to gather
such things together, which helpe best this way. Therefore in
praising or dispraising, we must be well stored ever with such
good sentences, as are often used in this our life, the which thou
rowe arte being increased, helpe much in persuasion. As for
example, where it is said (gentle behaviour is more honored withal
and clerely quencherh hatred) I might in commendings to the
Gentleman for his lowlinesse, declare at large how commendable
ble and how profitable a thing gentle behaviour is, and as the
other side, how hatefull and how harmefull a moner dishonour
man is, and how beauly a nature be hath, that being but a man
thinketh himselfe better then any other man is, as also ever good
to haue a match of fellows in this life. As for lowlinesse, more
charitie maintaine life, what a beast is he that though he hath
will purchase death. If God willeth vs to loue one another,
and learne of him to be gentle, because he was gentle and humi-
ble in heart. God trust as the other hath done with stande his. Come
maundement, of the which rebelle against his king, were made
with

Lowlinesse.

of their honestie for any want at all: Thus we see, that from virtues and vice, such amplifications may be made, and no doubt he that can please, or displease any thing plentifully, is able most copiously to exaggerate any matter.

Sentences
gathered to
helpe ampli-
fication.
Reuengement
forbidden.

Againe, sentences gathered or heaped together, commend much the matter. As if one should say, Reuengement belongeth to GOD alone, and thereby exhortement to patience. He might bring in these sentences with him, and giue great cause of much matter. No man is hurt but of himselfe, that is to say, auersitie or wrong suffering is no harme to him that hath a constant heart, and liues mightie in all his doings. He is more harmed that doth wrong, then he that hath suffered wrong.

He is the flower that contendeth, then he that committeth wrong.

Dea, be gaineth not a little, that had rather suffer much loss, then trie his right by contentions.

Gaine got by fraude, is harme and no gain.

There is no greater victorie, then for man to rule his affections.

It is a greater matter to overcome anger, then to winne a battelle or towne.

There is no greater token of a noble heart, then to contemne wrong.

He that requiteth euill for euill, through hatred of an euill man, is made euill himself, and therefore worthy to be hated.

He that contendeth his enemy in battaille, is counted a good man of warre, and a wise.

He that requiteth good for euill, is an Angell of God.

He that mindeth reuengement, doth the next degree to man slaughter.

GOD is moued with nothing sooner to forgive vs our offences, then if we forsake, and forgive one another.

The requiting of iniuries, hath no end.

Strife is best ended through patience.

Anger is a madnesse, differing from it in this point, that anger is short and varieth not long, madnesse abideth still.

He is a foole to suffer the fume of a heafe, or the striking of his foot, and not abide any thing that a foole doth, or a naughtie vs
spoiled fellowe speaketh.

No man trusteth a drunkard: and yet seeing the drunkennesse
of rage, and madnesse of anger, are much more daungerous then
suffering with wine: he doth foolishly that trusteth his owne
wit any thing, when he is in a rage.

Good deeds should alwayes bee remembered, wiong doing
should some be forgiven, and some be forgotten.

Againe for liberalitie, these sentences might serue.

It is the propertie of God, to helpe man.

He hath receiued a good turne by giuing, that hath bestowed
his liberalitie upon a worthie man.

He giueth twise, that giueth once and cheerfully.

God loueth the glad giuer.

It is a point of liberalitie, sometimes to lose a good turne.

He that giueth to him that will euill vse it, giueth no good
thing but an euill thing.

Nothing is more safe laid vp, then is that which is bestowed
upon good folke.

Be not afraid to sowe good fruite.

Nothing is better giuen to Christ, then is that which is giuen
to the poore.

No one man is boine for himselfe.

He is but together a haile, that hath help for himselfe.

The third kind of amplification, is when we gather such
sentences as are commonly spoken, or elsde to speake of such things

as are notable in this life. Of the first these may bee examples.

In lamenting the miserie of Warships, I might say, it is not
for nought, so commonly saide: I will handle you like a Warde.

She is a steepe mother to me, that is to say, she is not a naturall
mother: who is worse than the Schoomakers wife: That is

to say: Gentlemens children full oft are kept but meanly. Treo
fire, and treo damme, how should the Poete amble, that is, when

both father and mother were nought, it is not like that the child
will moue good, without an especiall grace of God.

Liketh of tongue, light of taile: That is, he of her that will
A. b. far a

Liberalitie
commended
with heapes
of sentences

Proverbs
alleged help
amplification

But directly, will oft time full wantonlie. Some time, shew of
 ten. Honour chaungeth maners. Enough is as good as a feast.
 He is an euill Cooke, that cannot like his owne fingers. I will
 sooner trust mine eye, then mine eare. But what neede I heape
 all these together, seeing they wooddes Proverbs are in Print,
 where plenty are to be had: whose paines in that behalf, are wor-
 thy this immortall praise.

Things no-
 table or
 straunge,
 helpe for-
 ward, am-
 plified
 in a good
 manner

Things notable in this life are those; the which chance to
 few: As this: To see a man of an hundred yeares of age. A young
 child as sober, as a man of fiftie yeares. A woman that hath had
 twentie and fower children. A man once worth three or fower
 thousand pound, now not worth a groate. A young man faster
 then a woman. A woman that hath had seuen or eight husbandes.
 A man able to make a year in his bowe, besides the feathers.
 A man merie now, and dead with in halfe an hower after. There
 is none of all these, but serue much to make our talke appear
 honest, and encrease the weight of communication. As for ex-
 ample. If one would perswade an olde man to continue the old
 wife of his youth, he might use the examples of Sodoms death,
 and shewe that children haue died in their mothers lappe; some
 in their Cradle, some striplinges, some elder, and that not old a-
 mong a thousand cometh to three score yeares. Or he is that
 some liue an hundred yeares, beyond the which, not one in this
 last age passeth. Or that is thre in this life; for the which any man
 should desire to liue long, seeing that old age bringeth this onely
 commoditie with it, that by long liuing we see many things that
 wee should not see, and that many a man hath shortned his life;
 for wearinesse of this wretched worlde. Or what though some
 pleasures are to be had in this life, what are they all to the plea-
 sures of the life to come. Or hee that is speaking of a rich man,
 might bring him in that was once worth three thousand poundes;
 and is now worth three groates, and perswade men either to
 see light by riches, or els to comfort them, and perswade them not
 to take thought, seeing great harme happened to other heretofore,
 and time may come when God will send better. These sen-
 tences aboue rehearsed, being largely amplified, encrease much
 any such kinde of matter.

Things no-
 table or
 straunge,
 helpe for-
 ward, am-
 plified
 in a good
 manner

What

What is Amplification

Amplification is a figure in Rhetorique: which consisteth most in augmenting, and diminishing of any matter, and that diuers waies.

The deuision of amplification

Amplification and diminishing, either is taken out of the substances in things, or els of wordes. Out of the substances and matter affectable are vertues and vices of wordes: such kindes of amplifications as I will now shewe, and partly haue shewed before, when I spake of the conclusion, or lapping by of any matter.

The first kinde of amplification is, when by changing a word, in augmenting wee use a greater, but in diminishing, wee use a lesse. Of the first this may bee an example. When I see one soe hangman, to say he is slaine: to call a naughtie fellowe theefe, or a villain, when he is not knowne to be any such. To call a coward man that hath made a scape, a cowardly traitor: to call an Alehouse haunter a dyonard: to call one that is troubled with Cholick and often angrie, a mad man: to call a pleasaunt Gentleman, a laughing Iester: to call a covetous man a Deuill.

Of the latter, these examples shalbe: when one hath sore beaten his fellow, for the same man to say, that he hath strake out his eye. When one hath sore wounded another, to say he hurt him but a little: when one is sore sick, to bee said he is a little eased. In like manner also, when wee give vices the names of vertues: as when I call him that is a cruell and terrible man, somewhat soe in iudgement. When I call a naturall foole, a plaine simple man: when I call a notable flatterer, a faire spoken man: a glutton, a good fellowe at his Table: A spendall, a liberall Gentleman: A spudge or pinch penie, a good husband, a churche man.

Now in all these kindes, where wordes are amplified they seeme much greater, if by correction the sentence be uttered, and greater wordes compared with them, for whom they are uttered. In the which kinde of speech, we shall seeme as though we went by by steps, not only to the toppe of a thing, but also about the top. There is an example here of in the seventh action that I haue made againe before. It is an offence, to haue a Cisteyn of

Roome

Roome with chaines, it is an hainous deede to whip him: it is worse then manslaughter to kill him, what shall I call it to hang him by upon a Gibbet? If one would commend the auctoritie, which he alledgeth, he might say thus. These wordes are no fables uttered among men, but an assured trueth left unto vs by writing; and yet not by any common writing; but by such as all the world hath confirmed and agreed vpon, that it is autentique and canonically: neither are they the wordes of one that is the common sort, but they are the wordes of a Doctor in the Church of God, and yet not the wordes of a Deuine, or Doctor of the common sort, but of an Apostle: and yet not one that is the worst, but of Paule that is the best of all other: and yet not Paules, but rather his wordes of the holy Ghost, speaking by the mouth of Paule. He that loveth to enlarge by this kinde, must marke well the circumstances of thinges, and heaping them altogether, hee shall with ease espie how one thing riseth aboue an other. And because the life hereof extendeth largely, I will largely vse examples. As thus. If a Gentleman & an officer of the Kings, being overcharged at Supper with ouer much drinke, and swetting with gorge vpon gorge, should vomite the next day in the Parliament house: I might enueigh thus. O shamefull deede, not onely in sight to be looked, but also odious of all men to be heard. If thou haddest done this deede at thine house, being at Supper with thy wife and children, who would not haue thought it a filchie deede? But now for thee to doe it in the Parliament house, among so many Gentlemen, and such, yea, the best in all England, being both an Officer of the Kings, and a man of much auctoritie, and there to cast out gobbettes (where belching were thought great shame) yea and such gobbets as none could abide the smell, and to fill the whole house with euill sauour, and thy whole bosome with much stiches, what an abhominable shame is it aboue all other? It had beene a foule deede of it selfe, to vomite where no such gentlemen were: yea, where no gentlemen were: yea where no English men were: yea, where no men were: yea, where no companies were at all: or it had bene euill, if he had bene no manner of officer, or had bene no publique officer, or had not bene the Kings officer: but being not onely an officer, but a publique offi-

eer, and that the Kings officer: yea, and such a Kings, and doing such a deeder: I cannot tell in the world, what to say to him. Divers examples may bee inuented like vnto this. As thus, against an hedd Officer in a Noble mans house, I might enueigh thus. Now Lord, what a man is he, he was not ashamed being a Gentleman, yea, a man of good yeares, and much aucthoritie, and the hedd Officer of a Dukes house; to play at Dice in an Alehouse with boyes, barwdes and verlets. It had beene a great fault to play at so vile a game among such vile persons, being not Gentleman, being no officer, being not of such yeares: but being both a man of faire Lands, of an auncient house, of great aucthoritie, an Officer of a Duke, yea, and to such a Duke, as a man of such yeares, that his white heares should warne him to auoyd such follie, to play at such a game with such Ropsters and such verlets, yea, and that in such an house as none comes thither but Theeues, Barwdes, and Ruffians: now befoze God, I cannot speake shame enough on him.

There is an other kinde of Amplification, when vnto the blisf there is added some thing higher then it is. As thus. There is no better Preacher among them all, except *Hugh Latimer*, the Father of al Preachers. There is no better Latine man within England, except *Qualter Haddon* the Lawyer. Againe, we amplifie a matter not ascending by degrees, but speaking that thing only, then the which no greater thing can be spokt. As thus. Thou hast killed thine owne Mother, what shall I say more, thou hast killed thine owne Mother. Thou hast decciued thy Soueraigne Loyde and King, what shall I say more, thou hast decciued thy Soueraigne Loyd and King.

Sometime we amplifie by comparing, and take our ground vpon the weakest and least, the which if they seeme great, then must that needes appeare great, which wee would amplifie and increase. As *Tullie* against *Catiline*. My seruants in good soth, if they feared me in such soze, as all the Citizens doe feare thee, I would thinke it best for me to forsake my house. Thus by vsing the least first, this sentence is increased, fewe seruants are compared with all the Citizens, bondme are compared with free men: *Tullie*, their Master, is compared with *Catiline* the Tray-
four,

court, which was neither Lorde nor ruler ouer the Cittizens: and Tullies house is compared with the Citie.

By comparing of examples, we vse also to encrease our matter. As thus. Did the Mayor of London thrust through Iacke Strawe, being but a verlet rebell, and onely disquieting the Citie: and shal the King suffer Captaine Kete to liue in Englands ground, and enioye the fruites of the Realme, being a most tyrannous Traytour, and such a Rebelle as sought to ouerthrowe the whole Realme.

Here is Iacke Strawe compared with Captaine Kete, the Citie of London with the whole Realme, the Mayor with the King. So that if he which is a private person, and hath no power of death, might punish with death the disquieting of a Citie: the King himselfe hauing all power in his hand, maie iustly punish him, that seeketh to ouerthrowe his whole Realme.

The places of *Logique* helpe oft for Amplification. As where men haue a wrong opinion, and thinke Theft a greater fault then flaunder, one might proue the contrarie, as well by circumstances, as by arguments. And first he might shewe that flaunder is Theft, and euery flaunderer is a Theefe. For as well the flaunderer as the Theefe, doe take away an other mans possession against the owners will. After that he might shewe, that a flaunderer is worse then any Theefe, because a good name is better then all the goodes in the world, and that the losse of money may be recouered, but the losse of a mans good name, cannot bee called backe againe, and a Theefe may restore that againe, which he hath taken away, but a flaunderer cannot giue a man his good name againe, which he hath taken from him. Againe, he that stealeth goodes or cattell, robbes onely but one man, but an euill tongued man infecteth all their mindes: vnto whose eares this report shall come.

Besides this, there are Lawes and remedies to subdue Theeues: but there is no lawe against an euill tongue. Againe, al such hainous offences, are euer the more greuously punished, the more closely and more craftely they are committed. As it is thought a greater fault to kill one with popson, then to kill him with the sword: and a more hainous offence to commit murder, then to

flaunder a
greater of-
fence then
Theft.

com,

commit manlaughter: wee may gather an argument also from the instrument or maner of doing. As a thiefe hath done this offence with his hande, a slaunders hath done it with his tongue. Again, by the iudgement of all men, enchauntment is a notable euill: but they that infect a Prince or King with wicked counsaill, are not they moze wicked enchaunters, considering they doe as much, as if one should poyson a Conduite head, or a Riuer, from whence all men fetch their water. And yet they doe more, for it is a greater fault to poyson the minde, then the bodie. Thus by the places and circumstances, great matters might be made.

By contraries set together, things oftentimes appeare greater. As if one should set Lukes Deluct against Greane Veluet, the Lukes will appeare better, and the Greane will seeme worse. Or set a faire woman against a foule, and she shall seeme much the fairer, and the other much the fouler. According whereunto there is a saying in *Logique*: *Cōtraria inter se opposita magis elucescunt*. That is to say, Contraries being set the one against the other, appeare moze euident. Therfore, if any one be disposed to set forth chastitie, he may bying in of the contrary part whooredome, and shewe what a foule offence it is to liue so vnclerly, and then the deformitie of whooredome, shall much set forth chastitie: or if one bee disposed to perswade his fellowe to learning and knowledge, he may shewe of the contrarie, what a naked wretch man is: yea, how much a man is no man, and the life no life, when learning once wanteth. The like helpe we maie haue by comparing like examples together, either of creatures liuing, or of things not liuing: as in speaking of constancie, to shewe the Sunne, who euer keepeth one course; in speaking of inconstancie, to shewe the Moone which keepeth no certaine course. Again, in young *Storkes*, we may take an example of loue towards their damme, for when she is old, and not able for her crooked bill to picke meate, the yong ones feede her. In yong *Vipers* there is a contrary example (for as *Plinie* saith) they eate out their dammes wombe, and so come forth. In *Hennes* there is a rare to bying by their *Chickens*: in *Egles* the contrary, which eat out their Egges, if they haue any more then thre: and all because they would not be troubled with bying by of many.

There

There is also a notable kinde of amplification, whē we woulde extenuate and make lesse great faultes, which befoze wee did largely increase: to the ende that other faultes might seeme the greatest aboue all other. As if one had robbed his Maister, thrust his fellowe through the arme, accompanied with Harlots, kept the Caneruptill he had bene as dionke as a Ratte. To say after a large Inuectiue, against all these offences. You haue heard a whole Court role of Albanye, and yet all these are but Flea bittings, in respect and comparison of that, which I shal now shew you. Who doth not looke for maruailous great matter, and a most hainous offence, when these faultes that are thought most greuous, are coumpted but Flea bittings, in respect and comparison of that, which he mindeth to rehearse? In like maner one might exhort the people to godlinesse, and whereas he hath set forth all the commodities that followe the same, as in shewing a quiet conscience, not gilty of any great fault, the libertie of the Spirite, the peace which we haue with GOD, the fellowshippe with all the elect, for the seruauent of Sathan, to bee the sonne of God, the comfort of the soule, the greatnesse wherof no man is able to conceiue to say at length, and what can be greater, what can be more excellent, or more blissfull: And yet al these are small matters, if they be compared with the blessed inheritaunce of the euer liuing God, prepared for all those that liue godly here vpon earth, fastning their whole trust vpon Christ aboue, which both is able, and will saue all those, that cast vnto him with faith. We doe encrease our cause by reasoning the matter, and casting our accoumpt, when either by things that followe, or by thinges that goe befoze, or els by such things as are annexed with the matter, wee giue sentence how great the thing is. By thinges going befoze, I iudge when I see an enuious or harkie man, fight with an other as harkie, that there is like to be bloudshed. As who shoulde say, can enuious or harkie men match together, but that they must needes trie the matter with bloudshedding. Assuredly it cannot be other wise, but that blood must appease their rage. Like wise, seing two wise men earnestly talking together, I cannot other wise iudge, but that their talke must needes bee matter, and concerne some weightie matter. For to what ende shoulde wise men

ioyne

loynge; or wherefore should they late their hoddies together, if it were not for some earnest cause? What a shame is it for a strong man, of much health, and great manhood, to be overcome with a cuppe of drinke. From things loyned with the cause, thus. A woman hauing her housband emprisoned, and in daunger of death, sodainly strept before the King and craued his pardon. Bold was that woman; which durst aduenture to kneele before a King, whose housband had so greuously offended. Though women by nature are fearefull, yet in her appeared a manly stomacke, and a good bold harte; yea, even in greatest daunger. By thinges that followe, thus. All England lament the death of Duke Henry, and Duke Charles, two noble brethren of the house of Suffolk. Then may we well iudge that these two Gentlemen, were wonderfully beloved, when they both were so lamented.

There is a kinde of amplifying, which in speaking of two that fought together, we praise him much that had the worse, because we would the other to haue more praise. Considering for a man to beate a boye, it were no praise, but for a tall man to match with an other, that were as tall as him self: that were somewhat worthy. Therefore, I would haue the Scottes well praised, whom the Englishmen haue so often vanquished. He that praiseth much the strong holde of Boletine, must needes thereby praise King Henry the eight of Englands, who by Partiall power wonne it, and kept it all his life tyme. Or thus: such a one keepes a marvellous good house, for the worst boye in his house, drinke one and the same drinke with his Maister: and all one bread, yea, euery one hath his meate in silver, Chamber vessels, and all are of silver. Wee iudge by Apparell, by Armour, or by harnesse, what a man is of stature or bignesse, Wee iudge by occasion the goodness of men, as when they might haue done harme, they would not: when they might haue slaine, they sought rather to saue. From the place where one is, increase may be gathered. As thus. Being euery in the Court he was neuer moued to gaming: being at Rome, he hated Parlots, where there is by report, so great plenty as there are starres in the Element.

From the time thus, hee must needes bee well learned in the lawes of our Realme, he hath bene a student this thirtie Winter.

R. J.

From

From the age : assuredly, he is like to be good ; for being but a child he was ever most Godly.

From the state of life : no doubt but he is honest, for being but a seruant, he liued so vprightly, as none could iustly blame his life.

From the hardnesse of a thing. That which is almost onely proper to Angels, must needs be hard for man : therefore, Chastitie is a rare gift, and hard for man to keepe.

From the straighnesse of a thing. Eloquence must needs be a wonderfull thing, when so fewe haue attained it.

Likewise, notable aduentures done by a fewe, are more praise worthe, then such as haue bene done by a great number. Therefore, the battaile of Pulkelborowe, against the Scottes, where so fewe Englishmen were slaine, and so many Scottes dispatched : must needs be more praise worthe, then if the number of Englishmen had bene greater.

Beheuenie of words, full often helpe the matter forwardes : when more is gathered by cogitation, then if the thing had bene spoken in plaine wordes. When we heare one saie, such a man swelled, seeing a thing against his minde, we gather that he was then more then halfe angry. Againe, when we heare one say, such a woman spittes fire, we gather straight that she is a deuill. The Preacher thundered in the Pulpit, belike then he was meetely hotte. But concerning all such speeches, the knowledge of a Metaphore, shall bring men to much knowledge, whereof I will speake hereafter among the figures : and therefore, I surcease to speake of it in this place.

We encrease our cause, by heaping of words and sentences together, couching many reasons into one corner, which before were scattered abroade, to the intent that our talke might appere more beheiment. As when by many coniectures and great presumptions, we gather that one is an offendour, heaping them all into one plump, which before were sparpled abroade, and therefore did but little good. As thus : to proue by coniectures, a murder committed, I might thus say, against a suspected person. My Lordes, doe not wepe my wordes and sentences seuerally, but consider them altogether. If the accused person here, shall re-

ceiue

Amplificatio
by coniectures

erue profite by this other mans death, if his life heretofore hath
 ever bene euill, his nature couetous, his wealth most slender, and
 that this dead mans goods could turne to no mans auaille so
 much, as vnto this accused person, and that no man could so ea-
 sily dispatch hym, and that this man could by no better meanes
 compasse his desire, and that nothing hath bene vnattempted,
 which might further his naughtie purpose, and nothing done,
 that was thought needlesse, and seeing a meete place, was chiefly
 sought for, and occasion serued very well, and the tyme was most
 apt for such an attempt, and many meanes heretofore deuised to
 compasse this offence, and great hope both to keepe it close, and
 also to dispatche it, and besides that, seeing this man was seene a-
 lone, a little before in the same place where this other man was
 slaine, and that this mans voyce which did slaie hym was heard
 a little before in the same place, where this other man was slaine,
 and seeing it is well knowne that this man came home late the
 same night, and the next day after being examined, did answer
 confusedly, fearefully, and as though he were amased, and seeing
 all these things are partly shewed by witnesses, partly by good
 reason, partly by his owne confession, and partly by the repoyce
 that commonly goeth of hym, which by like is not spoken with-
 out some ground: It shall be your partes, worthy Iudges, wey-
 ing all these things together, to giue certaine iudgement of him
 for his offence, and not to thinke it a matter of suspicion. For it
 might haue been, that three or foure of these coniectures beeing
 proued, might giue but only a cause of suspicion, but whereas al
 these together are plainly proued by him, it can not be otherwise
 but that he hath offended.

It is an excellent kinde of amplifying, when things encreas-
 ed, and things diminished, are both sette together, that the one
 may the rather beautifie the other. As if, when Gods goodnesse
 towards vs, were largely amplified, wee did straight extenuate
 our vnthankfulnesse towards him againe. As thus: Seeing God
 hath made man a creature vpon his owne likenesse, seeing he hath
 giuen him life, and the spirite of vnderstanding, endowing hym
 with manifold graces, & redeeming him, not with vile money,
 but with his owne precious body, suffering death, and bloud shed-
 ding

ving vpon the Crosse, the rather that man might liue for euer: what an vnthankfull part is it, yea, what an hateful thing it is for man so oft to offende, so oft to wallowe in such his wickednesse, and euermore for Gods louing kindnesse, to shewe himselfe of all other creatures most unkinde.

Likewise, contraries being rehearsed, and the euill immediately vttered after the good, make much for entreatie. As many men now a daies for Sobriety, follow Gluttonie: for Chastitie, take Lecherie: for trueth, like falshood: for gentlenesse, seeke crueltie: for Justice, vse wrong dealing: for Heauen, hel: for God, the Deuill: to whom they will without peradventure, if Gods grace be not greater.

Of mouing affections.

Affections
mouing.



Because the beautie of amplifying, standeth most in apt mouing of affections: It is needfull to speake somewhat in this behalfe, that the better it may be known what they are, and howe it may bee vsed. Affections therefore (called Passions) are none other thing, but a stirring or stirring of the minde, either to desire, or els to detest and loth any thing, more vehemently then by nature we are commonly wont to doe. We desire those things, we loue them, and like them earnestly, that appeare in our iudgement to be goodly: wee hate and abhorre those things that seeme naught, misgoodly, or harmefull vnto vs. Neither onely are wee moued with those things, which wee thinke either hurtfull, or profitable for our selues, but also we reioyce, we be forie, or wee pittie an other mans happe.

And euermore there are two things, which moue vs either this waie, or that waie. The matter selfe which doth happen, or is like to happen: and the person also whom the matter doth concerne. As for example: If a wicked wretch haue his desertes, we are all glad to heare it, but if an innocent should be cast awaie, we thinke much of it, and in stomache repine against wrong iudgement. If an euill man finde much fauour, we enue his good hap, yea, it grieueth vs, that any one such, should haue such fauour shewed: and not onely doe we hate the euill that are committers any wealth, but also we enueie committers all such as come to any preferment.

ferment, especially, if either they haue bene as poore men as we are, or els came of a meauer house then we haue done. For one man would haue any to be better then himself, and euery one en-
hableth his owne gooddes, to deserue like dignitie with the best. And where as some haue gotte before, starting sodainly from an inch to an ell, we spare not to say, that flatterie made them spech, and though they haue much gooddes, yet are they clere voyde of all goodnesse, and therefore much good may it do the, we would not come by gooddes in such sort, to winne all the worlde. For the deuill and they (say wee) shall part stakes with them one day. And thus we can neuer be content to giue our neighbour a good worde. Yea, though they haue serued right well, and deserued a greater reward, wee must needes finde some fault with them to lessen their praises, and say that though their desertes be greater, yet their natures are nought: none so proude, though fewe bee so hardie, none so enuious, though fewe so faithfull: none so couetous though fewe so liberall: none so gluttonous, though fewe keepe such an house. As thus, though we graunt them one thing, yet we will take an other thing as fast againe from them.

Such a man is an excellent fellow (saith one) he can speake the tongues well, he plaies of Instruments, fewe men better, he feigneth to the Lute, marueilous sweetely, he endites excellently, but for all this (the more is the pittie) he hath his faultes, he will be dronke once a day, he loues women well, he will spend Gods Coope if he had it, he will not tary long in one place, and he is somewhat large of his tongue. That if these faultes were not, surely he were an excellent fellowe. Euen as one should saie: if it were not for lying and stealing, there were not an honestier man then such a one is, that perchaunce hath some one good qualitie to set him forward. These buttes be too bigge, and these hatreds be ouer bigge, for looke what is giuen to one by commending, the same is straight taken away by butting. Therefore, such are not to bee liked that giue a man a shoulder of Gutton, and breake his head with the spitte when they haue done. And yet, this is many a mans nature, especially, where enuie hath any grounded dwelling place, whose proprietie is alwaies to speake nothing of other, without reproach and slander.

With pray-
sing, dispraying,
sing vsed,

Description
of an euill
and wicked
offence done.

In mouing, affections, and stirring the Iudges to be grieued, the waight of the matter must be set forth, as though they sawe it plaine before their eyes, the report must be such; and the offence made so hainous, that the like hath not bene seen heretofore, and all the circumstance must thus be heaped together: The naughtinesse of his nature that did the deede; the cruell ordering, the wicked dealing, and malicious handling, the tyme, the place, the manner of his doing, and the wickednesse of his will to haue done more. The man that sustineth the wrong, how little he deserued, how well hee was esteemed among his neighbours, how small cause he gaue him, how great lack men haue of him. Now, if this be not reformed, no good man shall liue saufe, the wicked will ouerflow all the world; and best it were for safeguard to be nought also, and to take part with them; for no good man shall go quiet for them, if there be not speedie redresse found, and this fault punished to the example of all other.

Quintilian coucheth together in these fewe wordes, the full heape of such an hainous matter, by gathering it vp after this sorte.

- i. What is done.
- ii. By whom.
- iii. Against whom.
- iiii. Upon what mind.
- v. At what time.
- vi. In what place.
- vii. After what sorte.
- viii. How much he would haue done.

What is
done.
By whom.



If one be beaten blacke and blew, we take it grieuoufly: But if one be slaine, wee are much more troubled. Againe, if a slave or ruffine shall doe such a deede, we are displeased: but if an officer, a preacher, or an honest Gentleman should vse any slaughter, we are much more grieued. Yea, for if a very notable euill man committed such an horrible offence, wee thinke him worthy to haue the lesse fauour. If a sturdy fellow be stricken, wee are not so much disquieted, as if a child, a woman, an aged man, a good

Against
whom.

man

Man, or a chiefe officer, should be easie used. If the offence be committed vpon a premeditated minde, and wilfully, wee make much more a doe, then if it were done by chauncemedly. If it be done vpon an holy daie, or els vpon the day of Assise, or vpon the daie of a Kings Coronation, or about such a solempne time, or if it be done in the night, rather then at noone daies, we make the matter greater, then if it had bene done, at an other time. In the Court of lawes strike a man, it is thought greater, then if he should strike him in the open streete. The manner of doing also, do much moue the patience of men, as if one should cowardly kill one, and strike him suddenly, he were worthe greater blame, then if he should manfully set vpon him: or if one kill his fellowe secretly with a Gunne, he were worthe more hatred, then if he killed him with a sword, or wounded him sore, or cruelly mangled him, we crie out much more then if he had barely killed him. And last of all, if his will had bene to haue done much more then he did: we encrease our anger against his rage much more, then euer we would els haue done.

Vpon what minde.

At what time.

In what place.

After what sorte.

How much he wold.

Of mouing pittie.

IN mouing pittie, and stirring men to mercie, the wrong done, must first be plainly tolde: or if the Iudges haue sustained the like extremitie, the best were to wille them, to remember their owne state, how they haue bene abused in like manner, what wrongs they haue suffered by wicked doers: that by hearing their owne, they may the better hearken to others.

Againe, whereas all other miseries that befall vnto man, are grieuous to the eare, there is nothing more hatious, the to heare that the most honest men are sonest ouerthrowen, by them that are most wicked, and vertue put to flight through the only might of vice. What if the like hath not happened vnto the hearers of this cause, yet it were meete to shewe them that the like may happen, and so require them to giue iudgement in this cause, as they wold do in their owne, and remember that harme may chaunce to euery one, that perhappes chaunceth to any one. And no doubt euery man remembering himselfe, and his owne case, will looke well about him and giue iudgement according to right.

He that will
stirre affecti-
ons to other,
must first bee
moued him-
selfe.

Heate, cau-
seth heate.

A weeping
eye prouo-
keth moy-
sure.

Neither can any good bee done at all, when wee haue sayd all that euer we can, except we bring the same affections in our owne harte, the which we would the Iudges should beare towards our owne matter. For how can he be greued with the report of any hainous act, either in stomaking the naughtynesse of the deede, or in bewapling the miserable misfortune of the thing, or in fearing much, the like euill hereafter: except the Oratour himselfe vnto such passions outwardly, and from his heart fetch his complaints in such sort, that the matter may appeare, both moze greuous to the eare, and therewith so hainous, that it requires earnestly a speedie reformation? There is no substance of it selfe, that will take fire, except ye put fire to it. Likewise, no mans nature is so apt, straight to be heated, except the Oratour himselfe, be on fire, and bring his heate with him. It is a common saying, nothing kindleth soner then fire. And therefore a fierie stomacke causeth euer moze a fierie tongue. And he that is heated with zeale and godlinesse, shall set other on fire with like affection. No one man can better enueigh against vice, then he can do which hacth vice with all his heart. Againe, nothing moisteth soner then water. Therefore, a weeping eye causeth much moisture, and prouoketh teares. Neither is it any maruaile, for such men, both in their countenance, tongue, eyes, gesture, and in all their bodie els, declare an outward griefe, and with wordes so vehemently and vnfainedly sets it forward, that they will force a man to be sorry with them, and take part with their teares even against his wil. Notwithstanding when such affections are indued, it were good not to stand long in them. For though a vehement talke may moue teares, yet no arte can long holde them. For as *Cicero* doth say, nothing drieth soner then teares, especially when the lament is another mans cause, and be sorie with him for his sake.

But now that I haue taught men to be sorie, I will attempt againe to make them merie, and shewe what learned men saie, concerning laughter, in deliuiting the hearers, when tyme and place shall best require.

Of deliuing the hearers, and stirring
them to laughter.



On considering the dulnesse of mans Nature, that nei-
ther it can be attentiu to heare, nor yet stirred to
like of alow any tale long tolde, except it be resea-
soned, or kinde some sweete delight: the learned haue
by witte and labour, deuised much varietie. There-
fore, sometimes in telling a weightie matter, they bring in some
beautie tale, and moue them to be right softe, whereby the hearers
are more attentiu. But after when they are wearied, either with
seditionnesse of the matter, or beautinesse of the report: some plea-
sant matter is inuented, both to quicken them againe, and also
to keepe them from sleepe. Bus surely fewe there be that haue
this gift, in due time to cheere men. Neither can any do it, whom
Nature hath not framed, and giuen an aptnesse therunto.

Some mans countenance will make pastime, though he speake
neuer a worde. Yea, a foolish worde vttered by an apt man, or a
geastly straungely vied by some pleasaunt bodie, setteth men full
astirre to laughter. And whereas some thinke it a trifle to haue
this gift, and so easie, that euery barke or common nature, is a-
ble to matche with the best: yet it appeareth that they which ve-
terly can be pleasaunt, and when time serueth can giue a meri-
amusement, or vse a nipping taunt, shall be able to abate a right
worthie man, and make him at his wittes ende, though the so-
daine quite ke, and vnlooked frumpie giuen. I haue knowne some
so hite of the thimbes, that they could not tell in the world, where
ther it were best to fight, chide, or to goe their way. And no mar-
uail: for where the iest is aptly applied, the hearers laugh im-
mediatly, and who would gladly bee laughed to scorn? Some
can pretely by a worde spoken, take occasion to be right merie.

Other can tell at large, and tell a rounde tale pleasauntly,
though they haue none occasion at that time giuen. But assured-
ly, that mirth is more worthie, which is moued by a worde newly
spoken, then if a long tale should pleasauntly be tolde. For as
much, as both it cometh vnlooked for, and also declares a quick-
nesse of witte, worthie commendation. There are fine thinges
which Tullie noteth, concerning pleasaunt talke.

i. That it is so delight the hearers.
 ii. Whereof it cometh.
 iii. Whether the Orator may move laughter.
 iiii. How largely he may goe, and what measure he
 must use.
 v. That are the kinds of sporting, or moving to
 laughter.

Now to tell you in plain words, what laughter is, how it
 refresheth and openeth the whole body, how it altereth the
 countenance; & finally he sheweth out that we can not keepe
 it in for some time; wherein Gods name take this matter in hand
 for it passeth in a moment. I think sure that that can best move
 laughter, to shew rather laugh himself, when such a question is put
 forth, as by the force earnestly, what a how laughter is in deede.

The occasion of laughter, and the meane that maketh vs mery
 (which is the second obseruation) is the foppiness, the silliness,
 the deformitie, and all such such behaviour, as we see to be in o-
 ther. For we laugh alwaies at those things, which either onely
 offend by touch handsomely, and wisely, some especiall fault, or
 some behaviour in some one body, or some one thing. Sometimes
 we see a man's bodie, that is not well proportioned, and laugh
 at his countenance, if either it be not comely by nature, or els he
 thougholly can not well see it. For if his talke be fond, a mery
 man can wound no matter to hitte him home, ye may bee assured.
 Some tell us more, when it toucheth no man at all, neither the
 demaunders, neither the standers by, nor yet any other, and yet de-
 licteth as much the hearers, as any the other can doe. Now when
 we would abash a man, for some words that he hath spoken, and
 can take none aduantage of his person, or making of his bodie,
 we either doubt him at the first, and make him beleaze, that he is
 no wiser then a Goose; or els we confute wholly his sayings with
 some pleasant jest; or els we extenuate and diminish his doings
 by some pretie meane, or els we cast the like in his dish, and
 with some other deuise, dash hym one of countenance: or last of
 all, we laugh him to scorn out right, and sometimes speake a
 word neuer a word, but onely in continuance. These our sutes
 please him. But howsoever we make spoyle, either the delight is de-
 sidered

March how
 many waies
 it is moved.

scried

relee by countenance; or by pleasing to some thing; or by sed to large by contrarie; or els occasion taken by some word spoken.

The thirde question is, whether it standeth with an Orators profession, to delight the hearers with pleasant reports; and witty sayings; or no. Assuredly it becometh a man that must talke much, euer more to haue regard to his audience, and not onely to speake so much as is needfull, but also to speake no longer then they bee willing to heare. Euen in this our tyme, some offend much in tediousnesse; whose part it were to comfort all men with cherefullnesse. Yea, the Preachers of God winde so much redifying of soules, that they oft forget we haue any bodies. And therefore, Some doe not so much good with telling the truth, as they doe harme with dulling the hearers, being so farre gone in their matters, that oftentimes they can not tel when to make an end. Plato therefore the father of learning, and the well of all wisdom, when he heard *Antisthenes* make such a long Oration, that hee was wearied of his hearers, why for shame man (quoth he) dost thou not knowe; that the measuring of an Oration standeth not in the speaker, but in the hearers. But some perhaps will saie vnto me, *Facite quantum in vobis est*, to whom I aunswere, *esse prudentes*. And now because our senses be such, that in hearing a right wholsome matter, we either fall a sleepe, when we shoulde most heare, or els are wearied with still hearing one thing, without any change; and thinke it the best part of his tale, resteth in making an ende: the witty and learned haue used dellectfull sayings, and quicke sentences; euer among their weightie cause, considering that not onely good will is got thereby (for what is he that loveth not mirth?) but also men wonder at such a head, as hath mens hartes to his commandement; as is able to make them merie when he list; and that by one word speaking, to stirre in another thing some thing spoken before, or els oftentimes in giving the on set, being not provoked therunto. Againe, we see that men are full oft abashed, and put out of countenance by such saunting meanes, and those that haue so done are counted to be fine men, and pleasant fellows; such as fewe dare set face with them.

Thus knowing that it is a thing spoken, in lawfull manner, for any one that shall talke in any open assembly good if were

Preachers.

Platoes saying to Antisthenes.

1. Pet. 2. Math. 10.

Telling when
it should be
spared.

to knowe what compass he should keepe; that should thus be merie. For feare he take too much ground; and goe beyond his boundes. Therefore, no such should be counted, or tested withall, that either are notable euill liuers, and hainous offenders: or els are pitifull caitifes, and wretched beggers. For euery one thinke it a better and a meetter deede, to punish naughtie packes then to scotte at their euill demeanour: and as for wretched soules or poore bodie, none can beare to haue them mocked, but thinke rather that they should be pittied, except they foolishly haunt them selues. Againe, none such should be made any laughing stockes, that either are honest of behaviour: or els are generally wel beloved. As for other, we may be bolde to talke with them, and make such game and pastime, as their good wits shal giue good cause. But yet this one thing, we had neede euer to take with vs, that in all our telling we keepe a meane, wherein not onely it is meet to sayd all grosse bounding, and alehouse telling, but also to eschue all foolish talke, and Rustine manners: such as no honest eares can once abide, nor yet any wittie man can like well or allowe.

Much making, two
waies vsed.

The deuision of pleasant behauiour.

PLeasuntnesse, either appeareth in telling a round tale, or els in taking occasion of some one worde. The matter is tolde pleasantly, when some mans nature (whereof the tale is tolde) is to set forth his countenance so counterfeited, and all his feature so resembled, that the hearers might iudge the thing, to be then liuely done, euen as though he were there, whereof the tale was tolde. Some can so liuely set forth another mans nature, and with such grace report a tale: that few shall be able to forbear laughter, which knowe both parties, though they would the contrary neuer so faine. Nowe in counterfeiting after this sorte, if such imitation be not vsed, that the hearer may iudge more by himselfe, then the pleasant disposed man is willing fully to set forth: it will not be well liked. For, he that exceedeth and tettereth all: yea, more then is needefull, without all respect or consideration had: the same shal be taken for a common iester, such as haue no way to make an ende, when they once begin, being better acquainted with table talk, then knowing the limits of wise discourse.

Pleasantnesse

Pleasantnesse in a saying, is stirred by the quicke altering of some one worde, or of some one sentence. But even as in reporting a tale, or counterfeiting a man; to much is euer naught: So feurrilitie or (to speake in olde plaine English) knauerie in iesting would not be vled, where honestie is esteemed. Therefore, though there be some witte in a pretie deuised iest: yet we ought to take heed that we touche not those, whom we would be most iolly to offende. And yet some had as true lose their life, as not be. Howe their conserued iest, and oftentimes they haue as they desire. But shall I saie of such wilfull men, as a Spanyard spake of an earnest Gospeller, that for words spoken against an Ecclesiasticall lawe, suffered death in Smithfielde? *Ah miser, non potuit tacere & vivere?* Ah wretch that hee was, could hee not lue and hold his peace.

Pleasantnesse in a saying.

Againe, to iest when occasion is giuen, or when the iest may touch all men: it is thought to be agastt all good maner. Therefore, the consideration of time, and moderation of pastime, and seldom vbling of oyle mockes, euen when neede most requirerth, make a difference, and shew a severall understanding betwixt a common iester, and a pleasant wiseman.

Difference betwixt a common iester, and a pleasant wiseman

Now the time requirerth, to shewe what kindes there are of mouing laughter, and making the heart to be merie: Notwithstanding, this would first be learned, that out of diuers pleasant speeches, auncient sayings also may be gathered. As for example, we may by one worde, both praise a faithfull seruant, and if he be naught, we may also iest of him, and praise him. According to that merie saying of Nero, vpon his man that was light angled. I haue one at home (quoth he) among all other, to whome there is no coffer lockt, nor doore shut in all my house, meaninge that he was a picklocke, and a false verlet, and yet these wordes might haue been spoken of a faithfull seruant.

We shall delite the hearers, when they looke for one answer, and we make them a cleane contrary, as though we would not seeme to vnderstand what they would haue. As one Pontidius beinge sore greeued, that an other man had committed Adulterie, came to a friend of his, and said sadly. Ah Lord, what thinke you of him, that was taken in bed of late with an other mans wife?

Pleasant answers made contrarie to our looking delite va much.

Marie

Parie (quoth the other) I thinke him to be a very sluggard, *Pon- tidius* hearing him saie so, was abashed at the straungnesse of his aunswere, and looking for no such thing, was vsiuen to laugh at his owne error, although befoze he was much greened, with the Adulterers most wicked deede.

One being soze greened with the euill behaniour of a certaine Gentleman, spake his pleasure largely against him, whereupon an other merie man, dissembling to take his parte, sayde, he was an honeste man then so. Dea (quoth the other) what one thing hath he, whereby to proue himself honest at all? Parie (quoth the man) he hath the Kings Pardon, and what saie you to that?

Diogenes.

When is it best to dine (quoth one to Diogenes) Parie (quoth he) for a rich man when he list: for a pooze man when he can.

A noble man, that whilome kept a chappell, being disposed to serue God, went to his closet deuoutly, and made him self redy to praie, wherupon one came doune in hast, and said so the chaunter, you must begin sir. The chaunter being a mery man, answered thus as though he were angrie. Begin q he, I wil begin w none except they begin with me. And so made the whole quire that the was redy for singing to fall straight a laughing. The which is al one, for sing we, or laugh we, what maketh matter so we be mery.

An Abbat in Italy, being grosse of his body, and untweldy to beholde, walking out of Florence for his pleasure, and haupng farther trauailde towards the Euening, then he thought himself well able to returne, befoze the gates of the Citie were shut: met a countrey man comming from thence, and because it was some- what late, asked him if he might get in at the Gates: the Hous- bandman, seeing this fatte Abbat looking for a readie aunswere, and lothe to lose any time for feare hee should bee kept out, sayde pleasantly to the deuout religious fat Priest: Sir, be not afraid, for a Carte laden with Haie, may easely get in at any Gate in Florence, and therefore you neede not to doubt, although you were as bigge againe, whereas the Abbats meaning was, if hee might come in tyme befoze the Gates were lockt.

A friend of mine, and a good fellowe, more honest then weal- thie, yea, and more pleasant then thifitie, hauing need of a nagge for his iourney that he had in hande, and being in the countrey
minded

minded to goe to Parturaine faire in Lincolnshire, not farre from the place where he then laie, and meeting by the way one of his acquaintance, told him his arrande, and asked him how horses went at the Faire. The other answered merly and saide, some trotte sir, and some amble, as farre as I can see. If their paces be altered, I praye you tell me at our next meeting. And so rid away as fast as his horse could carpe him, without saying any worde more, whereat he there being alone, fel a laughing hartely to him self, & looked after a good while, untill the other was out of sight.

A Gentleman hauing heard a Sermon at Paules, and being come home, was asked what the preacher said. The Gentleman answered he would first heare what his man could saie, who then waited vpon him, with his hatte and cloake, and calling his man to him, sayd, nowe sir, what haue you brought from the Sermon. Forsothe good Maister, sayd the seruauant your cloake and your hatte. A honest true dealing seruauant out of doubt, plaine as a pack saddle, bouing a better soule to God, though his witte was simple, the those haue, that vnder the colour of hearing, giue them selues to priuie picking, and so vying other mens purses home in their bosomes, in the steade of other mens Sermons.

In the time of Pope Iulie the seconde, or Alexander the sixt, I doe not well remember (but either of them both may serue well for this purpose being both warriers, as what Pope is noe) it so hapeneth that a Cardinall of Spaine, hauing charge vnder the Pope of an Armie, and seing it necessarie, to trie the fortune of battaile, against the enemies of the Popes holinesse, valiantly encouraged those soldiours, to shew these lues like men, assuring to them that would hassarde their liues, in that cosniet, not onely to haue full pardone of their sinnes, but also that they should that morning, goe dine with God and his Angelles in Heauen. And when he had thus saied, he withdrew himselfe from the battaile. Vnto whom a Soldiour said that was nigh at hand. Right reuerend Father, how happeneth your Grace, doeth not withsaue to carie with vs, that you might also goe dine this morning with God and his Angels. Holde thy peace knaue (quoth the Cardinall) I haue no list to eate now, it is to earely for me, my stomache is not yet come to me,

Wordep

Words doubtfully spoken, giue often iust occasion of much laughter. Ah (quoth a certaine man) doe you see ponder fellowe, and doe you knowe him? Pea (quoth the other) I know him very well. I shall tell you sir (saied the Gentleman) there is not a man of greater vnderstanding within this Citie then he is. Tush it is not so (quoth he) No? (saied the other) marke well the bought of his legge, and you shall see his vnderstanding worthe to be compared with the best and greatest of them all.

Chaunging
of a letter, or
altering part
of a word, or
adding a sil-
lable.

Sometimes it is wel liked, whē by the chaunging of a letter, or taking away some part of a word, or adding sometimes a syllable, we make an other meaning. As one saied, that meant full vn- happily, enuieghing against those that held of Christs spiritual bring in the sacramēt: some (of he) wil haue a Trope to be in these words: This is my body: but surely I would wish the T. were taken away, & that they had for their labour which is left behind.

A Gentleman, being handfasted to a Gentlewoman, and sure to her, as he thought: after wards lost her, being made faster to an other man, then euer she was to him. Whereupon he tooke great displeasure, and sought by law to win her. Notwithstanding, she had carnally bene acquainted with the other Gentleman. A noble man being earnestly desired of him, that had first lost her, to helpe him to her againe: I maruaile (quoth the noble man) what you meane to bee so earnest to recouer her, whom an other man haue already covered. If I were in your case, she should goe for me, and he should haue her, that hath thus before hand sealed vpon her. The Gentleman discouraged vpon this answer, departed with an vquieted minde, and thought notwithstanding, to be euen with the woman, if he could tell possibly how or which way.

What cary you maister Parson (of a Gentleman) to a Priest that had his woman on Hops back behind him, haue you got your Pale behind you? No sir (quoth the Priest) it is my Female.

Interpretati-
on of a word

The interpretation of a word, doth oft declare a witte. As when one hath done a robberie, some will saie, it is pittie he was a handsome man, to the which an other made answere; you say trueth sir, for he hath made these Wiftes by his hands, and got his liuing with light fingerling, and therefore, being handsome as you say he is, I would God he were handsomely hanged.

Some.

Sometimes it is delitefull, when a mans word is taken, and not his meaning. As when one had saied to an other (whose help he must needs haue) I am soie sir to put you to paines: the other answered, I will ease you sir of that sojrow, for I will take no such paines for you at all.

Words taken, and not the meaning.

The turning of a worde, and denying that wherewith we are charged, and answering a much worse, doth often mouue the hearer. There was one *Bassus*, as *Quintilian* doth tel, which seeing a Ladie called *Domitia*, to bee very nigh her selfe, spake his pleasure of her. Whereupon she being greued, charged him with these wordes, that hee should say there was such a pinch penie, as woulde sell her olde shoes for money, whereupon he answered: no forsooth *Padame*, quoth he, I saied not so, but these were my wordes: I sayd you bought olde shoes, such as you could get best cheape for money.

An answer from euill to worse.

Snudging wittely rebuked.

The *Hollanders* wordes are worthy rehearfall, who bring a poore man, as *Erasmus* telleth the tale, had a Cowe or two going in the Commons, whereupon it happened that an Oxe of a rich mans, who then was Mayor of the Towne, had goyed the poore mans Cowe, and almost killed her. The poore man being in this case halfe yndone, thought notwithstanding by a wittie deuise, to get right iudgement of maister Mayor, for the losse of his Cowe, if he got nothing els, and therefore thus he framed his tale. Sir, so it is that my Cowe hath goyed and almost killed your Oxe. What hath she, qu he, by Sainct Marie thou shalt pay for him then. Nay, qu the poore man, I crie you mercie, your Oxe hath goyed my Cowe. Ah, qu the Mayor, that is an other matter, we will talke of that hereafter at more leasure.

A wittie deuised tale to get right iudgement.

These wordes were spoken of purpose, but now you shal heare what an olde woman spake of simplicitie. In the dotting world when strokes were Saincts, and dumme walles spake, this old grandame was deuoutly kneeling upon her knees, before the Image of our Lady. Whereupon a merie fellowe asked her what she ment to crouch and kneele there. Marie, quoth the olde mother, I prae to our Lady, that she may prae to her Sonne for me with that he laughed at her ignorance. Whereupon she thence hearing that her wordes were spoken amisse, corrected her owne saying.

A belldames blinde answering.

Words ouer-
thwartly an-
swered.

saying in this wise. Nay (quoth he) I pray to Christ in heauen,
that he will pray for me to this good Ladie here.

Alpodes rehearsed contrarie to that which was spoken, and
(as a man would say) ouerthwartly answered, doe much abash
the opponent, and delite the hearers. As when *Sergius Galba* be-
ing sicke, and therfore keeping his house, had appointed certaine
of his frendes, to heare a matter of one *Libo Scribonius*, Tribune
of the people, a man much noted for his naughtie and vncleane
life: this *Libo* saied to him in this wise. Good Lord, when shall
we see you sir abroad out of your Parlour. *Parie* (quoth he) wilt
thou keepst thy selfe out of an other mans Chamber, meaning
that he was ouer familiar with an other mans wife. This he said
how and in what manner, pleasant sawes are gathered and vlew,
vpon the occasion of diuers wordes spoken.

Alphonfus King of Naples, had a Iester in his Court, who
made a booke, and kept a reckening of all follies, especially such
as he thought to bee follies, of all those Gentlemen and others
that waited in the Court, wher at the King tooke great pleasure
oftentimes. And so it happened that the King hauing a Horse in
his house, sent the same man into Leuant, with thye of fower
thousand pound in his purse to buye horses in *Africa*. The Je-
ster seeing this act, vld put it in his Booke of remembraunce for
a plaine folle. Now it happened that within a litle while after,
the King asked this Jester for his booke, because he had not seene
it of a long time before. And in reading vpon his booke, where he
found many merry mad-toyes, he hit at length vpon himselfe & the
Horse, vnto whom he had giuen thye thousand pounce, to buye
horses for him in *Barbarie*. After vpon the King somewhat chaf-
ged in colour, asked him in his anger, why he had put him in his
booke after that sort. I haue put you in my booke (quoth the Je-
ster) because you haue plaid the very foole, to giue the bestowing
of so much money to a straunger; who you shal neuer see againe.
And what if he come againe (quoth the King) and bring the hor-
ses with him, haue I then plaid the foole yettill (quoth the Je-
ster) No soone as he is come, I will then put out your name out of
my booke, and put his name in your place. For then I must nee-
des take him to be a more foole then you are a great deale. But
still

til he come, you shall be in my booke, God willing.

Pleasant sport made, by rehearsing of a whole matter.

THE nature and whole course of a matter, being largely set out with a comely behaviour, doth much delite the hearers, and giueth good cause of great pastime. This difference is betwene a test in a word, and a test uttered in a long tale. That which is still delitefull, with what wordes soener you tell it, is obtained in the substance or nature of a long tale: that which loseth his grace by alteration of a worde, is contained in the nature of a worde. They that can liuely tell pleasant tales, and merie deedes done, and set them out aswell with iesture, as with voyce, leauing nothing behind, that may serue for beautifying of their matter: are most meete for this purpose, whereof assuredly there are but fewe. And whatsoeuer he is, that can aptly tell his tale, and with countenance, voyce, and iesture to temper his report, that the hearers may still take delite: him compe I man worthy to be highly esteemed. For vndoubtedly no man can doe any such thing, except they haue a great mother wit, & by experience confirme such their comelinesse, whereupon by nature they were most apt. Many a man readeth histories, heareth Fables, seeth worthy acts done, euen in this our age, but few can set them out accordingly, and tell them liuely, as the matter self requireth to be tolde. The kindes of deliting in this sort are diuers; whereof I will set forth many, as hereafter they shall followe.

Of Sport moued by telling of old tales.

If there bee any olde tale or straunge historie, well and wisely applied to some man liuing, all men loue to heare it of life. As if one were called *Arthur*, some good fellowe that were well acquainted with King *Arthurs* Booke, and the Knights of the round Table, would want no matter to make good sport, and for a neede would dub him Knight of the round Table, or els proue him to be one of his kinne, or els (which were much) proue him to be *Arthur* himselfe. And so likewise of other names, merie companions would make mad pastime.

Sometimes the deformitie of a mans bodie, giueth matter enough to bee right merie, or els a Picture in shape like another

Difference betwixt a iest in a worde, and a test in a long tale.

Deformitie of bodie moueth mirth.

man, will make some to laugh righte heartely. One being grieued with an other man, saied in his anger, I will set thee out in thy colours, I will shewe what thou art. The other being therewith much chafed, shewe of he, what thou canst: with that hee shewed him, pointing with his finger, a man with a bottle Nose, blobber cheeked, and as red as a Butchers bowle, euen as like the other man, as any one in al the world could be. I neede not to say that he was angrie. An other good fellowe being merily disposed, called his acquaintance vnto him and saied: Come hether I saie, and I will shewe thee as very a loute, as euer thou sawest in all thy life before: with that he offered him at his coming, a Steele Glasse to looke in. But surely I thinke he looked a wile, for if I had bene in his case, I would haue told him that I espied a much greater loute, before I sawe the Glasse.

Augmenting
or diminish-
thing.

In augmenting or diminishing without all reason, were giue good cause of much pastime. As *Diogenes* seeing a pretie towne, hauing a great paire of gates at the coming in: Take heede quoth he, you mē of this towne, least your towne run out of your gates. That was a meruailous bigge gate I crowe, or els a wonderfull little towne, where such passage should be made.

A Frier disposed to tell misteries, opened to the people that the soule of man was so little, that a leuen thousand might dance vpon the nasse of his thumbe. One meruailing much at that, I pray you maister Frier quoth hee, where shall the Popper stande then, when such a number shall keepe so small a rounne.

Opening a
weightie or
vnknowne
thing.

Birth is mooued, when vpon a triffe or a word spoken, an vnknowne matter and weightie affaire is opened. As if one should finde fault with some mans sumptuous building, or other such thing, which had found much fauour at the same mans hande: an other might say, well sir, he that builded this house, saued your worshippe from hanging when the time was. A necessarie note for him, thankfully to remember the builder of that house, and not slanderously to speake euill of him.

Dissembling.

It is a pleasaunt dissembling, when we speake one thing merily and thinke an other earnestly: or els when wee praise that which otherwise deserueth dispraise, to the shaming of those that are taken, not to be most honest.

As in speaking of one that is well knowne to bee naught, to say among all men that are seen too, there is one that lacketh his reward. He is the diligentest fellowe in his calling of all other, he hath trauailed in behalfe of his countrey, he hath watched day and night to further his Commonweale, and to aduance the dignitie thereof, and shal he goe emptye home? Who stood by it at such a field, who plaide the man and cried, Koppe the theefe, when such a man was robbed? Who seeth good rule kept in such a place? Can any here charge him with bawdrye? Which of you at dare say, or can say that euer you sawe him drunken, if then these be true, ought not such to be seen too: and rewarded accordingly? For praising the unworthy. I remember once that our worthy *Latimer*, did set out the Deuill for his diligence wonderfully, and preferred him for that purpose, before all the Bishops in England. And no doubt, the wicked be moze busie and stirring, then the children of light be in their generation.

That talke you of such a man (saith an other) there is not an honeste man ye may bee assured. For if a man had neede of one, he is readie at a pinch, his bodie sweates for honestie, if you come to him in a hot Sommers day, you shall see his honestie in such soze to reeke, that it would pittie any Christian soule liuing. He hath moze honestie with him then he needes, and therefore both is able and will lent, where it pleaseth him best. Beware of him about all men that euer you knowe. He hath no fellowe, there is none such. I thinke he will not liue long, he is so honest a man, the moze pittie that such good fellowes shoud know what deatch meaneth. But it maketh no matter whe he is gone, al the world will speake of him, his name shal neuer dye, he is so wel knowne vniuersally.

Thus wee may mockingly speake well of him, when there is not a noughtier fellowe within al England againe, and euen as well set out his noughtinesse this way, as though wee had in very deepe bittered al his naughtie condicions plainly, and without testing. Among all that euer were pleasant in this kinde of delite, *Socrates* beareth the name, and may moztly challenge praise. Sir *Thomas More* with vs here in England, had an excellent gift, not onely in this kinde, but also in all other pleasant

delites, whose witte euen at this hower, is a wonder to all the worlde, and shall bee undoubtedly euen vnto the worlde's ende. Vnto this kinde of dissembling, is next adioyning a manner of speech, when we giue an honest name to an euill deed. As when I would call one accordingly, that is of a naughtie behaviour, to say: Ah sirra, you are a Marchaunt in deed: where as I thinke a Marchaunts name is honest. Some old fellows, when they thinke one to bee an Heretique, they will say he is a Gospeller. Some newe fellowes when they thinke one a Papist, they will call him streight a Catholique, and bee euen with him at the lands end. Contrariwise, some will giue an euil name to a good thing: As a Father louing his Sonne tenderlie, and hauing no cause to bee grieued with him, will sometimes say to him: Come hether sir knaue: and the Father merelie being disposed, will say to her sweete Sonne: Ah you little hoesonne, will you serue me so. Where as I thinke some women that oft say so, will sweare vpon a booke they are none such, and almost I had saied, I dare sweare for some of them my selfe, if God had not forbidden me to sweare at all.

This kinde also is pretie, when wee gather an other thing by a mans tale, then he would glablie wee should gather. When *Lucius Salinator* a Romaine Captaine, had kept the Castell of *Tarentum*, losing the Towne to *Hannibal* his enemy, and that *Maximus* therevpon had laied siege to the same Towne, and got it againe by the sword: Then *Salinator* which thus kept the Castell, desired him to remember, that though his meanes he got the Towne. Why should I not (quoth he) thinke so: for if you had neuer lost it, I had neuer got it.

To dissemble sometimes, as though wee vnderstood not what one meant, declareth an apt wit, and much delitech such as heare it. *Diogenes* was asked on a time, what Wine he loued best to drinke. *Marie* (quoth he) an other mans Wine: meaning that he loued that drinke best that cost him least. The same *Diogenes* likewise was asked what one should giue him, to let him haue a blowe at his head. *Marie* a Helmet, quoth he.

One *Othanius* a *Libian* boyne (as witnesseth *Macrobius*) saied vnto *Tullie*, when he spake his minde vpon a matter. Sir, I heare

¶ *Fabius
Maximus.*

¶ *Diogenes.*

heare you not, I pray you sprake louder. No (quoth *Tullie*) that is a meruaile to me, for as I doe remember, your eares are well boyled throughe, meaning that he was nailed vpon a *Hillozie*, or els had holes made in his eares, which might serue (as *Tullie* called) to receiue open aire.

An other being soze offended vpon some cause with a fellowe, who had lost his eares for good cause, saied in his heate. I will handle thee like a knaye, seek thou now. And heaping wordes vpon wordes, would gladly belike that the partie should haue carried them away, and well remembered them, and therefore saied humnously vnto him, dost thou heare me? Vpon that, one that stood by, saied to this angrie Gentleman, I doubt sir, that this *Hillozie* fellowe doth not heare you at all. For as you remember he lost his eares of late, and how can he heare that hath no eares at all. With that the Gentlemans anger was altered to mirth and laughter, and so they all departed.

When *Metellus* tooke *Quitter*, and required *Cesar* to be there, not abiding that he should be absent, though his eyes grieved him, and saied: what man do you see nothing at all? Yes *Barp* (or *Cesar*) as euil as I see, I can see a Lordship of yours (which was fower or fve miles frō Rome) declaring that his building was ouer sumptuous, and so houghe withall (much aboute his degree) that a blind man might almost see it. Now in those daies ouer costly buildings was generally hated, because men sought by such meanes to get fame, & beare rule in the Commonweale.

The like also is of one *Nasica*, who when he came to the Port *Ennius*, and asked at the gates if *Ennius* were at home, the mayd of the house being so commaunded by her maister, made answer that he was not within. And when he perceiued, that she so saied by her maisters commaundement, he went straight his way, and saied no more.

Now shortly after when *Ennius* came to *Nasica*, and called for him at the doore, *Nasica* cried out a loude, and saied: *Sitirha*, I am not at home: What man (quoth *Ennius*) I heare thee sprake. Doe not I knowe thy voyce? Then (quoth *Nasica*.) Ah shame, lesse man that thou art, whē I sought thee at thy home, I did beleeue thy maide, when she saied thou wast not at home, and wilt

Ennius (lea-
saunt aun-
swere to *Nasica*.)

not thou belecue me, when I tell thee mine owne self, that I am not at home?

A man mocked with the same he bringeth.

It is a pleasant hearing, when one is mocked with the same that he bringeth. As when due *Q. Opimius* hauing an euill name for his light behaviour, had led to a pleasant man, *Egilia* that seemed to be wanton of liuing, and yet was not so: Ah my sweet darling *Egilia*, when wilt thou come to my house sweete wench, with thy rocke and thy spindell's I bare not in good faith (of the) my mother hath forbidden me, to come in any suspected house, where euill rule is kept.

An *Eremit* in *Italy*, professing a meruallous straight life, and eschewing the *Colic* and *Italy* a Desert, where he made him self a Cave, amongst by his owne hands with Spade and Shovel, and covering the same with boghes and earth, lay there in his Couch or Cabine liuing in contemplation, as one that utterly had forsaken the worlde, whereupon he came in great credite with the people, and especially with the women of the Towne, as by that time women were apt to beleeue, and ready to giue to *Superstition* their credence. After wards he appeared in this *Eremites* holinesse was altogether counterfeit, and he founde a very lewde man. For it was knowne and well proued, that he had the companie of diuers Gentlewomen of that Citie, & therefore being examined openly, and greediously rebuked, he confessed that he had the use of diuers Ladies there. Whereupon a Register that took the note of al their names, being much grieued with his filthie behaviour, especially because he had used so many said thus, Althow like man, Is there any other with whom thou hast bene acquainted. Say on beaue and shame the Deuill. The poore *Eremit* being wonderfully rebuked of euery booke, and meruallous sope of such his follies, & how committed, and openly knowne, saied to the Register in this wise, Sir, seeing I am charged to say the truth, and that the holie mother Church will churme to leaue nothing vntreasured, that the father vpon my plaine confession, I may the sooner haue absolution: In good faith maister Register (quoth he) I doe not remember any other faulting point vnto me, but that the first and the last that euer I haue touched, since I made my godhead, and therefore if it please you

you to put her into your booke also, you may boldly doe it: For surely she was very loving to me. With that the Register in a great heate stood vp, and casting his pen out of his hand, would haue bene at y^e Criminate rather then his life. The people laugh'd hartely, to see the Register that was so hastie before, to charge the simple Criminate with his wanton follies, to bee in such sort touched with his wiues default. And many then there (as young men bee in such cases forward) would in any wise, that the Register should haue written his wiues name in his owne booke, *ad eternam rei memoriam*.

Those Jestes are bitter which haue a hid understanding in them, wherof also a man may gather much more then is spoken. A homely fellow made his wofull lamentation to *Diogenes* in most pittifull sort, because his wife had hanged her selfe vpon a Figtree, hoping to finde some comfort at his hande. But *Diogenes* hearing this straunge deede: for the loue of God (w^h he giue me some shippes of that tree, that I might set them in some Orchard. The fruite liked him wel, and belike he thought that such shippes, would haue bene as good to dispatch noughtie women, as Lime twigges are thought meete to catch wild birds withal.

Diogenes
doggish answer
in despite of women.

An Archdeacon being nothing so wise as he was wealthie, nor yet so learned as he was worshipfull, asked a yong man once whether he had a good witte or no. Yea Maie sir (quoth he) your witte is good enough, if you keepe it still and vse it not, for euery thing as you knowe, is the worse for the wearing. Thou saiest truen troth (w^h he) for that like matter that I neuer vsed preaching: for it is nothing but a wasting of witte, and a spending of minde. And yet if I would preach, I thinke I could doe as well as the best of them. Yea sir (quoth he) but yet I would ye should not proue it, for feare a strapping your self too much: why? Doe'st thou feare that (quoth he) nay thou maist be assured, I will neuer preach so long as I liue, God being my good Lord. There are ouer many Heretiques, for good-meaning men to speake any thing now a daies. You say euen troth (quoth the yong man) and so went forth: but to tell all, I had neede to haue time of an other world; or at the least to haue breath of an other bodie.

An vlearned Oratour made an Oration on a time, thinking

L. b.

that

that he had with his well doing delighted much al men, and moued them to mercie and pittie, and therefore sitting downe, he asked one *Catulus* if he had not moued the hearers to mercie. *Ves* *Patricie*, quoth he, and that too great mercie and pittie both, for I think there is none here so hard harted, but thought your Oration very miserable, and therefore needfull to be greatly pittied.

Churlish aunsweres like the hearers sometimes very well. When the father was cast in iudgement, the Sonne seeing him weepe: why weepe you *Father* (quoth he) To whom his father aunswered, What? Shall I sing I pray thee, seeing by Lawe I am condemned to dye. *Socrates* likewise being mooued of his wife, because he should dye an innocent and guiltlesse in the law: Why for shame woman (quoth he) wilt thou haue me to dye guiltie & deseruing. When one had fallen into a ditch, an other pitying his fall, asked him and saied: Alas how got you into that pit? Why Gods mother, quoth the other, dost thou aske me how I got in, nay tell me rather in the mischiefe, how I shall get out.

There is an other contrarie vnto this kinde, when a man suffereth wrong, and giueth no sharpe answer at all. As when *Cato* was stroken of one that caried a Chest: some say a long poule, when the other saied after he had hit him. Take heede sir I pray you: why (quoth *Cato*) dost thou carie any thing els.

Follie and lacke of naturall wit, or els want of honestie, giue good matter of mirth oftentimes. When *Scipio* being *Prætor* had appointed vnto a certaine *Sicilian*, one to be his Lawier that was of a good house, and had an euill wit, little better then half a fooler: I pray you (quoth the *Sicilian* to *Scipio*) appoint this Lawier for mine aduersarie, and let me haue none at all hardly.

Wishing.

In speaking against an euill man, and wishing somewhat therebyon, a iest may seeme deli:efull. When an euill man had accused many persons, and none tooke any harme by him, but rather were acquitted from time to time, and taken the sooner for honest men. Now would to Christs passion, quoth a naughtie fellowe, that he were mine accuser, for then should I bee taken for an honest man also through his accusation. *Demonesdes* hauing crooked feete, lost on a time both his shooes, wherbyon he made his prayer to GOD, that his shooes might serue his feete, that haue

solue

Take them away. A shewde with for him that had the shoes,
and better neuer wate shoes, then steale them so dearly.

Things gathered by coniecture, to seeme other wise then they
are, delite much the eares being wel applied together. One was
charged for robbing a Church, and almost euidently proued to
be an offender in that behalf, the said man to saue himself harme-
lesse, reasoned thus: Why, quoth he, how should this be, I neuer
robbed house, nor yet was euer faultie in any offence besides, how
thē should I presume to rob a Church? I haue loued the Church
more then any other, and will louers of the Church robbe the
Church? I haue giuen to the Church, how happeneth that I am
charged to take from the Church, hauing euer so good minde to
Church dignitie? Assure your selues they passe litle of y^e Church
that would aduenture to rob the Church. They are no Church-
men, they are maisterlesse men, or rather S. Nicolas Clarkes
that lacke lining, and going in Procession takes the Church to
bee an Hospitall for way fairers, or a pray for poore and needie
beggars: but I am no such man.

Coniectures.

Things wanting, make good pastime beeing aptly v^{se}d. A
lacke, alacke, if such a one had somewhat to take too, and were
not past grace: he would doe well enough without all doubt: I
warrant him: He wants nothing saith an other of a couetous
man, but one thing, he hath neuer enough.

Such a man hath no fault but one, and if that were amended,
all were well: what is that (quoth an other?) In good faith he is
naught.

To giue a familiare aduise in the way of pastime, delitech
much the hearers. When an vnlearned Lawyer had been hoarse
and almost lost his voyce with ouerlong speaking, one *Granius*
gaue him counsell to drinke sweet wine colde, so sone as he came
home, Why, q^d he, I shall lose my voyce if I doe so. Parie, q^d he,
better do so then vndo thy client, and lose his matter altogether.

Familiar ad-
uise giuing.

But among all other kindes of delite, there is none that so
much comforteth and gladdeth the hearer, as a thing spoken con-
trary to the expectation of other. *Augustus* Emperour of Rome,
seeing a handsome young man there, which was muchlike vnto
himselfe in countenance, asked him if euer his mother was
in
Things spo-
ken contrarie
to expecta-
tion.

in Roome, as though he had been his bastard. No foolsooth (quoth he) but my father hath bene here very often: with that the Emperour was abashed, as though the Emperours own mother had bene an euill woman of her bodie.

When an vnllearned Physicion (as England lacketh none such) had come to *Pausanias* a noble Gentleman, and asked him if he were not troubled with much sicknesse. No sir (quoth he) I am not troubled at all, I thanke GOD, because I vse not thy counsaile. Why doe ye accuse me (quoth the Physicion) that neuer tried me? Hare (quoth *Pausanias*) if I had once tried thee, I should neuer haue accused thee, for then had I bene dead, and in my graue many daies agone.

An English Physicion rpyding by the way: and seeing a great companie of men gathered together, sent his man to know what the matter was, wherupon his man vnderstanding that one there was appointed to suffer for killing a man: came riding backe in al post haste, and cried to his maister, long before he came at him: get you hence sir, get you hence for Gods loue. What meanest thou (quoth his maister.) Hary (quoth the seruauant) ponder man shall dye for killing of one man, and you I dare saie, haue killed a hundred men in your daies: get you hence therefore for Gods loue if you loue your self.

An Italian hauing a sute here in England, to the Archbishop of Yorke that then was, and comming to Yorke Towne at that tyme, whē one of the Prebendaries there brake his bread, as they terme it, and thereupon made a solemne long dinner, the which perhaps began at aleuen, and continued wel nye sower in the after noone, at the which dinner this Bishop was: It so fortuneth that as they were set, the Italian knockt at the gate vnto whom the Porter perceiuing his errand, answered, that my Lord Bishop was at dinner. The Italian departed, and returned betwixt xii. and one, the Porter answered they were yet at diner, he came againe at two of the clocke, the Porter told him they had not half dined: he came at thre a clock, vnto whom the Porter in a heate answered neuer a worde, but churlishly vnto that the gates vpon him. Wherupon others told the Italian, that there was no speaking with my Lord, almost al day, for the solemne dinner sake.

The

The Italian Gentleman, wondering much at such long sitting, and greatly grieved, because hee could not then speake with the Bishops grace, departed straight towards London, and leauing the dispatch of his matters with a deare friend of his, tooke his journey towards Italie. Three yeares after it happened that an English man came to Rome, with whom the Italian by channes falling acquainted, asked him if he knewe the Bishop of Yorke. The Englishman saied, he knew him right well. I may you tell me (quoth the Italian) hath the Bishop yet dined? The English man much meruailing at his question, could not tel what to say. The Italian by and tolde him all, as I haue saied before, whereat they both laughed hartely.

Examples be innumerable that serue for this purpose.

A man may by hearing a loude lye, yettelie mocke the lye by reporting a greater lye. When one being of a lowe degree, and his father of meane wealth, had haunted much of the good house that his father kept: of two Beestes spene weekely, and halfe a scope tunne of wine dronke in a peece, and other good fellowe bearing him lye so shamefully: in verbe (quoth he) Beeste is so plentifull at my maister your fathers house, that an Oxe in one day is nothing, and as for Wine, Beggers that come to the doore, are serued by whole gallands. And as I remember your father hath a spring of Wine in the middelt of his Court, God continue his good house keeping.

A lye mocked with a lye.

Sometimes wee may graunt to an other, the same that they will not graunt to vs. When a base boyne fellow, whose parents were not honest, had charged *Lelius* that he did not liue according to his suncellers: yea, but thou doest liue, quoth *Lelius*, according to thy elders.

Graunting to other the same, that they will not graunt to vs.

One being a gentleman in birth, and withyristie in conditions, called an other man in reproach begger and slave. In verbe sit, quoth the poore man, you are no begger boyne, but I feare me ye will dye one.

Better bee borne a begger, then dye a begger.

An other likewise called *Diogenes* varlet and catfist, to whom *Diogenes* answered in this wise. In deed such a one haue I bene as thou art now, but such a one as I now am, shalt thou neuer be.

Salust being a Gentleman boyne, and a man of much wealth, and

and yet rather by birth Noble: then by true dealing honest, and neighe much the estimation which *Tullie* had among all men, and saies to him before his face: Thou art an Gentleman borne, and therefore not meete to beare office in this common weale: In deed (quoth *Tullie*) my nobilitie beeginnes in me, and thine doeth end in thee. Meaning thereby that though *Salust* were borne noble, yet he were like to die wretched, whereas *Tullie* being borne both poore and base, was like to dye with honour, because of his vertue, wherein chiefly consisteth Nobilitie.

Pleasaunt
dissembling
In outward
behaviour.

There is a pleasaunt kinde of dissembling, when two meetes together, and the one cannot well abste the other: and yet they both outwardly strue to vse pleasaunt behauiour, and to shew much courtesie, yea, to conserue on both parts, which should passe other in pling of faire words, and making of liuely countenances: seeking by dissembling, the one to deceiue the other.

Checking a
lyer with an
open mocke.

When we see a notable lye utterer, wee cherke the offendour openly with a pleasaunt mocke. As when one *Vibius Curius* did speake much of his peares, and made himself to be much poygè then he was (quoth *Tullie*) why then maister *Robins*, as farre as I can gather by hyperckening, when you and I declaimed thger ther last, you were not then borne by all likelihood, if that be true which you say.

When *Fabius Dolabella* saied to the same *Tullie*, that she was but thirtie peares of age: As women by their good willes woulde neuer be old: I thinke so (quoth *Tullie*) No? I haue heard you say no lesse then twentie peares agoe.

A Souldier that thought his estimation, stood most in the vertue of his hand Gunne, made a meruailous bragge of it, and saied he was able to shoote leauell a great deale farther, then any one there would beleene him to say truth: whereupon he called his man to beare witness of the same, and asked him whether it were so or no. In he ebe, y his man, you say truth, but then you must remember sir, you had the winde

with you when you shot so farre: Belike he thought, where would neuer come such a winde againe.

The arte of Rhetorique. 139

Of disposition and ordering
of things.



Howe I traualled hereto in teaching the right way, to finde more matter for every fault, wherby I see as by slender water could best be cured. And when, next immediately after mention; I thinke meete to speake of framing; and placing an Orator in order, that the matter being aply setled and considered to other might better please the hearers, & with more ease be learned of al men. And the rather I am earener in this behalf, because I knowe that all things stande by order, and without order nothing can be. For by an order we are borne, by an order we liue, and by an order we make our end. By an order and rule as head, and other obey as members. By an order Realmes stande, and Lawes take force. Yea, by an order the whole worke of Nature, and the perfect state of all the Elements haue their appointed course. By an order wee be taught to learne and frame our doings to good purpose. By an order the Carpenter hath his Squire, his Rule, and his Plomet. The Taylour his Perpat and his Peasure: The Plowman his Fomer, & his Plaine, and every one according to his calling, frameth things thereunto. For though matter be had, and that in great plenty: yet all is to no purpose, if an order be not vled. As for examplr: What auaileth Stone, if a Plowman doemot worke it? What good hath cloath, if a Taylour take no measure, or doe not cut it out? Though Timber be had for making a Ship, and all other things necessarie, yet the Ship hal neuer be perfect, till workmen beginne to set to their hands, and to put it together. In what a raimely order hath God made man; whose soule is not brought perfect, if any parte be altered. Yea, all folke would take him for a Plowman; whose feete should occupie the place of his hands. An armie neuer getteth victorie that is not in arrie, and set in good order of battails. So an Orator hath little force without, and doth small profit, which is better without all together. And needes must hee stande, that knoweth not howe to goe, neither can hee other wise chuse but stumble that

Order of
what sort it is

that groping in the darke, cannot tell where he is: yea, he must needs both leaue much vnspoken, repeate often thinges spoken before not knowing what, nor where to speake best: that grieues himselfe rather to take the chaunce of forning, then to followe the right waie of aduised counsaile. What should a man doe with a weapon, that knoweth not how to vse it? What though he haue mountaines of golde, what auaileth him to haue such heapes, if he cannot tell how to bestowe the? It is not enough to haue learning, but it is all to vse learning. Therefore, because this part of bestowing matter, and placing it in good order is so necessarie. I wil shewe what the learned haue saied in this behalfe, so much as I shall thinke it needfull.

¶ Disposition what it is.

Dispositiō as Tullie doth define it: is a certaine bestowing of thinges, and an apt declaring what is meete for every part, as time and place doe best require.

¶ Diuiding of disposition.



There are two kindes of disposing, and placing of matter. The one is, when we followe the appointed rule of *Rhetorique*, the which Nature doth almost teach vs: The other is wholie fashioned by the discretion of him that makes the Oration.

Rhetorique,
what it teacheth
for ordering
of things.

Rhetorique doth teach vs, and Nature also leapech vs thereunto, first to speake somewhat before we open our matter, after that to tell the cause of our intent, setting forth the matter plainly that all may vnderstande it; then to proue our owne cause by good reason, and to confute all such thinges, as are contrarie to our purpose: last of all, to gather the whole in a somme, concluding the matter briefly, and so to make an ende. Now to place those reasons, which should both serue to confirme, and to confute, and to tell in what part of the Oration, it were best to vse this reason and that reason, that the rather we might proue, teach and perswade: a right wiseman had neede to take this matter in hande. For euen as the time, the place, the iudge, and the matter it self shall giue cause: so must a wise bodie take his aduantage. Sometimes it shall bee expedient to vse no peface at all, or els when the matter is well knowne, it will bee good to leaue the matter

matter intold, and straight to seeke the confirmation, vsing some strong reason for the same purpose. Yea, sometimes it may doe good, to neglect the naturall order, and beginne first to proue the cause, and afterward to tell it better then it was tolde before.

If the Iudge or the hearers, shalbe wearied with other reportes before, it is best to go to the matter, and proue it out of hande, with as brieife reasons and as strong as can be gathered possible. And in prouing of our matters we had neede euermore, rather to wepe our reasons, then to number them, and thinke not that then we shall doe beste when we haue the strongest. And first of all the strongest should be vsed, and the other placed in the middelt of the oration, the which being heaped together will make a good mustar. And yet this also would be learned, whereas we vsed the best reasons at the first, wee should also reserue some that were like good for the latter end: that the hearers might haue them fresh in their remembrance, when they should giue iudgement. The slender reasons that can do lesse good, and yet not at al (for some may better be omitted) would be placed in the middelt (as I said) that both they might be lesse marked, or being heaped there together they might doe more good, especially when both weightie reasons went before, and weightie reasons also folowed after. Now a wiseman that hath good experience in these affaires, and is able to make himself a *Rhetorique* for euery matter, will not be bound to any precise rules, nor keepe any one order, but such onely as by reason he shall thinke best to vse, being matter ouer arte, rather then arte should be maister ouer him, rather making arte by wit, then confounding wit by arte. And vndoubtedly euen in so dooing he shall doe right well, and content the hearers accordingly. For what mattereth whether we followe our booke or no, if wee followe wit and appoint our selfe an order, such as may declare the truth more plainly? Yea, some that bee vnllearned, and yet haue right good wittes: will deusse with themselves without any booke learning, that they will say, and how much they will saie, appointing their order, and parting it into thre or fower partes or more if neede be, such as they shall thinke especiall points, as v most meete to bee touched. Whose doings as I can well like, and much commend them for the same: so I would thinke them

Arguments
how they
should be
digested.

The vse of
Arte.

much more able to doe much better: If they either by learning followed a patern, or els knewe the precepts which lead vs to right order. Rules were therefore giuen, and by much obseruation gathered together, that those which could not see Arte hid in an other mans doings, should yet see the rules open all in an order set together: and thereby iudge the rather of their doings, and by earnest imitation, seeke to resemble such their inuention. I can not denie, but that a right wise man vnllearned, shall doe more good by his Naturall witte, then twentie of these common wittes that want Nature to helpe Arte. And I knowe that rules were made first by wisemen, and not wisemen made by rules. For these precepts serue onely to helpe our neede, such as by Nature haue not such plentifull giftes. And as for other vnto whom Nature is more fauourable, they are rather put the sooner in remembrance, that such lessons are then so taught as though they neuer knewe them, or els neuer would vse them. And therefore a certain learned man and of much excellencie, being asked what was such a figure, and such a trope in *Rhetorique*: I can not tell (quoth he) but I am assured, if you looke in my booke of mine Orations, you shal not faile but find them. So that though he knewe not the name of such, and such signes, yet the Nature of them was so familiars o his knowledge, that he had the vse of them when soeuer he had neede. Now though this man could well thus doe, being of such notable vnderstanding, yet it were folly that I should followe his waie; which want so good a wit. And I thinke euen he him selfe should not haue lost by it neither, if he had seen that in a glasse, which he often vsed to doe without knowledge. Man is forgetfull, and there is none so wise but counsaill may doe him good. Yea, he shall doe much better that knoweth what arte other men haue vsed, what inuention they haue followed, what order they haue kept, and how they haue best doon in every parte. If he like not theirs, he may vse his owne, and yet none doth so euill (I thinke) but some good may be got by him. The wise therefore will not refuse to heare: and the ignoraunt for want had neede to seeke a will.

The ende of the second booke.

The

¶ The third Booke.

¶ Of apt chusing and framing of words and sentences together, called Elocution.



AND now we are come to that part of *Rhetorique*, the which aboue all other is most beautifull, whereby not onely wordes are aptly vſed, but alſo ſentences are in right order framed. For whereas Inuention helpeth to finde matter, and Diſpoſition ſerueth to place arguments: Elocution getteth wordes to ſet forth inuention, and with ſuch beautie commendeth the matter, that reaſon ſemeth to be clad in Purple, walking aſoſe both bare and naked. Therefore *Tullie* ſaith well, to finde out reaſon and aptly to frame it, is the part of a wiſeman, but to commend it by wordes and with gorgeous talke to tell our conceipt, that is onely proper to an Oratour. Many are wiſe, but ſeſe haue the gift to ſet forth their wiſedome. Many can tel their mind in Engliſh, but ſeſe can vſe meete termes and apt order: ſuch as all men ſhould haue, and wiſemen will vſe: ſuch as needes muſt bee had when matters ſhould be vttered. Now then what is he at whoſe al men wonder, and ſtand in a maſe at the beſe of his wit: whoſe doings are beſt eſteemed? Whom we doe moſt reuerence, and compthalf a God among men? Euen ſuch a one aſſuredly that can plainly, diſtinctly, plentifully and aptly, vtter both wordes & matter, and his talke can vſe ſuch compoſition, that he may appere to keepe an vniformitie, and (as I might ſaie) a number in the vttering of his ſentence. Now an eloquent man being finally learned can much more good in perſwading by ſhift of wordes, and meete placing of matter: then a great learned clarke ſhalbe able with great ſtoſe of learning, wanting wordes to ſet forth his meaning. Wherefoſe I much meruaile that ſo many ſeke the onely knowledge of things, without any mind to commend or ſet forth their intendement: ſeing none can knowe either what they are, or what they haue without þ gift of vtterance. Yea bring the to ſpeak their minde, & enter in talke with ſuch as are ſaid to be learned, and you ſhal finde in them ſuch lacke of vtterance, that if you iudge the by their tongue, & expreſſing of their minde: you muſt needes

Eloquene
men moſt
eſteemed

Barbarous
Clarks, no
better then
Gouens.

say they haue no learning. Wherin me thinke they do like some rich snudges hauing great wealth, goe with their hose out at heeles, their shoes out at toes, and their coates out at both el-bowes. For who can tell if such men are woorth a groate, when their apparell is so homely, and all their behauiour so base? I can call them by none other name but slouens, that may haue good geare, and neither can nor yet wil once weare it cleanly. What is a good thing to a man, if he neither knowe the vse of it, nor yet (though he knowe it) is able at all to vse it? If we think it comelinelles and honestie to set forth the bodie with handsome apparell, and thinke them woorth to haue money, that both can and will vse it accordingly: I can not otherwise see but that this part deserueth praise, which standeth wholly in setting forth matter, by apt wordes and sentences together, and beautifieth the tongue with great change of colours, and varietie of figures.

¶ Four partes belonging to Elocution.

- i. Plainnesse.
- ii. Aptnesse.
- iii. Composition.
- iiii. Copiation.

Plainnesse,
what it is.



Among all other lessons this should first be learned, that wee neuer affect any straunge ynkehozne termes, but to speake as is commonly receiued: neither seeking to be ouer fine, nor yet liuing ouercarelesse vsing our speeche as most men doe, and ordering our wittes as fewest haue done. Some seeke so far for outlandish English, that they forget altogether their mothers language. And I dare sweare this, if some of their mothers were aliue, they were not able to tell what they say: yet these fine English clerkes will say, they speake in their mother tongue, if a man should charge them for counterfeiting the Kings English. Some farre tourneyed gentleman at their returne home, like as they loue to goe in foraine apparell, so they wil powder their talke with ouer-sea language. He that cometh lately out of Fraunce, will talke French English and neuer blush at the matter. And other choppes in with English Italienated, and applieth the Italian phrase to our English speaking, the which is, as if an Oratour that pro-
fesseth

feeleth to better his mind in plaine Lecture, would needes speake Poetrie, and farre fetched colours of straunge antiquitie. The Lawyer will stope his stomacke with the prating of Pedlers. The Auditor in making his accompt and reckening, cometh in with *ssē fould*, and *cater denere*, for *vi. s. iiii. d.* The fine courtier wil talke nothing but *Chaucer*. The misticall wise man and Poeticall Clerkes, will speake nothing but quaine Proverbes, and blinde Allegories, delighting much in their owne darkenesse, especially, when none can tell what they doe say. The vnlearned or foolish phantasticall, that smelles but of learning (such fellows as haue seen learned men in their daies) will so Lacin their tongues, that the simple can not but wonder at their talke, and thinke surely they speake by some reuelation. I know them that thinke *Rhetorique* to stande wholie vpon darke wordes, and hee that can cathe an ynke hoine terme by the taile, him they counte to be a fine Englishman, and a good *Rhetorician*. And the rather to set out this fole, I will adde such a letter as *William Showneburgh* could not make a better for that purpose. Some will thinke and sweare it too, that there was neuer any such thing written: well, I will not force any man to beleue it, but I will say thus much, and abide by it too, the like haue been made heretofore, and praised about the *Doone*.

A letter deuised by a *Lincolneshe* man, for a boyde benefice, to a gentleman that then waited vpon the *Lorde Chancellour*, for that time being.

Forgering, expounding, and reuoluing with my selfe, ppringent a habilitie, and ingenious capacity for mundane affaires. I cannot but celebrate, & extol your magnificall dexteritie aboue all other. For how could you haue adrepted such illustre ppragatine, and domesticall superuicie, if the fecunditie of your ingennie had not bein so fertile and wonderfull pregnant. Whom there s fore being accersited to such splendens reuoume, and dignitie spenditious: I doubt not but you will adiuuate such poore adnichilate mynantes, as whilome were condisciples with you, and of antique familiaritie in *Lincolneshe*. Among whom I being a scholasticall panson, obserate your sublimitye, & extoll mine infirmities. There is a *Sacerdotall* dignitie in my native Countrey.

An ynke-horne terme.

crep confignate to me, where I now contemplate: which your worshipfull benignitie could sone impetrate for mee, if it would like you to extend your seculs, and collaude me in them to the right honourable lord Chaunceller, or rather Archgrammatician of Englands. You know my literature, you knowe the pastfull promotion, I beseeche your clemencie, to inuigilate thus much for me, according to my confidence, and as you knowe my condigne merites for such a compendious living. But now I relinquish to fatigue your intelligence, with any more frivolous verbiage, and therefore he that rules the climates, be euermore your beauteur, your fortress, and your bulwarke. Amen.

Dated at my Dome, or rather Mansion place in Lincolnes shire, the penults of the moneth Sextile. Anno M^o illimo, quili^o lino, triillimo, Per me Ioannes Otto.

What wiseman reading this Letter, will not take him for a very Cull that made it in good earnest, and thought by his inke pot to needs to get a good Parsonage. Doeth wit rest in swamge words, or els canst it in wholesome matter, and apertelaring of a mans minde? Oo there not speake because we would haue ocher to vnderstande what is not the language giuen for this kinde, that one might know what an other meane th? And what vnlarned man can tel, what shall this letter signifie? Therefore, either we must make a difference of English, and say some is learned English, or ocher some is rude English, or the one is coars talke, the other is countrey speech, or els we must of necessity banish all such Rhetorique, and vse altogether one manner of language. When I was in Cambridge, and student in the kings College, there came a man out of the countie with a pint of wine in a pottle pot, to welcome the prouost of that house, that latter came from the court, And because he would bestow his present like a clarker, dwelling among the scholars, he made publick shew of his curtesie, and sayd in this manner. Thy good, euen my good Lord, and well mighte your Lordship vnderstande that your Lordshippe was come, and knowinge that you are a worshipfull Pilate, and keepe a doominable house: I thought it my duettie to come mean-
 siuante, and bring you a pottell of wine, the which I beseech your Lordship take in good worth. Here the simple man, being des-
 rous

to amend his mothers tongue, shewing himselfe not to bee the wisest man that euer spake with tongue.

An other good fellowe of the countrey, being an Officer and Maior of a towne, and desirous to speake like a fine learned man, hauing iust occasion to rebuke a runnegate fellowe, and said after this wise in a great heate. Thou yngraine & vacation knaue, if I take thee any more within the Circumcision of my dampnation: I will so corrupt thee, that all other vacation knaues shall take disample by thee.

Popes
chiding

An other standing in much neede of money, and desirous to haue some helpe, at a gentlemans hande, made his complainte in this wise. I pray you sir be so good vnto me, as forbear this halfe pennes rent. For so help me God and halidome, we are so taken on with contrary Bishops, with reuiues, and with Southsides to the King: that all our money is cleane gone. These wordes he spake for Contribution, Releef, & Subsidie. And thus we see that poore simple men are much troubled, and talke oftentimes they knowe not what for lacke of wit, and want of Latine and French, whereof many of our strange wordes still often are vertued. Those therefore that will eschue this folly, and acquaint themselves with the best kind of speech, must seeke from time to time such wordes as are commonly receiued, and such as properly may expresse in plaine maner, the whole conceipt of their minde. And looke what wordes we best vnderstande, and knowe what they meane: the same should soonest be spoken, and first applied to the vterance of our purpose.

Now whereas wordes be receiued, as well Grecke as Latine, to set forth our meaning in the English tongue, either for lacke of store, or els because we would enrich the language: it is well doon to use them, and no man therein can be charged for any affectation, when all other are agreed to followe the same waie. There is no man agreed when he heareth (Letters Patentes) and yet Patentes is Latine, and signifieth open to all men. The Communion is a fellowship, or a romming together, rather Latin then English: the kings prerogative declareth his power rooll aboue al other, and yet I knowe no man agreed for these termes being vsed in their place, nor yet any one subjected for affectation.

when such generall wordes are spoken. The folie is espied, when either we will vse such wordes as fewe men vnderstand, or vse them out of place, when an other might serue much better. Therefore to auoid such folly, we may learne of that most excellent Orator *Tullie*, who in his third booke, where he speaketh of a perfect Orator, declareth vnder the name of *Crassus*, that for the choise of wordes fower things should chiefly be obserued. First that such wordes as we vse, should be proper vnto the tongue wherein we speak, againe, that they bee plaine for all men to perceiue thirdly, that they be apt and meete, most properly to sette out the matter. Fourthly, that wordes translated from one signification to another (called of the Grecians *Tropes*) be vsed to beautifie the sentence, as plectidus stones are set in a ring to commend the gold.

Fower things
obserued for
choise of
wordes.

Aptnesse.



Such are thought apt wordes, that properly agree vnto that thing which they signifie, and plainly expresse the nature of the same. Therefore they that haue regard of their estimation dauidely speake, and with choise vnderstand wordes most apt for their purpose.

In weighty causes graue wordes are thought most needful, that the greatnesse of the matter may the rather appere in the vehemencie of their talke. So likewise of other like order must be taken. Albeit some not onely doe not obserue this kind of aptnesse, but also they vnderstand into much fondnes, by vsing words out of place, and applying them to diuers matters without all discretion. As thus. An ignorant fellowe comming to a gentles mans place, and seeing a great flocke of shepe in his pasture, said to the owner of them, nowe by my trueth Sir, here is as goodly an audience of sheepe as euer I sawe in my life. Who will not take this fellowe meetter to talke with sheepe, then speake among men?

Vnapt vsing
of apt words.

An other likewise seeing an hounds faire bustow, said vnto his fellowe thus. good lord what a handsome phise of building is this? There are good wordes euill vsed, when they are not wel applied and spoken to good purpose. Therefore I wish that such vntoward speaking, may giue us a good lesson to vse our tongues wisely, that our wordes and matter may well agree together.

Of Composition



When wee haue learned vsuall and accustomed words to set forth our meaning, we ought to toyne them together in apt order, that the Eare maie delight in hearing the harmonie. I knowe some Englishmen that in this point haue such a gift in the English, as fewe Latine hath the like, and therefore wolite the wise and learned so much with their pleasant composition: that many reioyce when they may heare such, and thinke much learning is good when they may talke with them. Composition therefore is an apt toyning together of wordes in such order, that neither the eare shall espie any fault, nor yet any man shalbe dulled with ouertong drawing out of a sentente, nor yet much confounded with mingling of causes such as are needlesse, bring heaped together without reason, and vsed without number. For by such meanes the hearers will be forced to forget full ofte, what was sayd first, before the sentence bee halfe ended: or els be blinded with confounding of many things together. Some againe will be so short, and in such wise euertall their sentences, that they haue neede to make a commentary immediatly after their meaning, or els the most that heare them shalbe forced to keepe counsaill.

Composition
what it is.

Some will speake Oracles, that a man can not tell which way to take them, some will bee so fine and so poeticall withall, that to their seeming there shall not stand on haire a misse, and yet euery body els shall thinke them meetter for a Ladies chamber, then for an earnest matter in any open assemblee.

Some will rone so much and hable so farre without order, that a man would thinke they had a greate loue to heare them selues speake.

Some repeat one worde so often, that if such wordes could be eaten, and chopt in so oft as they are uttered out, they would choke the worst throte in al England. As thus: If a man knew what a mans life were, no man for any mans sake would kill any man, but one man would rather helpe an other man, considering man is borne for man to helpe man, and not to hate man.

What man would not be choked, if he chopt al these men at once into his mouth, and neuer spooke after it? Some be ouermuch

Faultes in
composition.

repetition of some one letter, as pitifull pouertie paireth for a penie, but puffe & presumption passeth not a point, pampering his panch with pestilent pleasure, procuring his passeport to poste it to hell pit, there to bee punished with paines perpetuall. Some will so set their wordes, that they must be faine to gape after euery word spoken, ending one word with a howell, and beginning the next with an other, which indoubteply maketh the talke to seme most vnpleasaur. As thus: Equitie assuredly euery iniurie auoideth. Some will set the Cart before the horse, as thus: My mother and my father are both at home, as though the good man of the house did weare no breeches, or that the grate Garet were the better Horse. And what though it often so happeneth (God wot the more pittie) yet in speaking at the least, let vs keepe a naturall order, and set the man before the woman for manners sake.

An other comming home in haste, after a long iourney, saith to his man: Come hether sir knaue, helpe me of with my bootes and my spurres. I praye you sir, giue him leaue first to plucke of your spurres, ere he meddle with your bootes, or els your man is like to haue a madde plucking. Who is so foolish as to say, the Counsaile and the King, but rather the King and his Counsaile, the Father and the Sonne, and not contrary. And so likewise in all other, as they are in degree first euermore to set them foremost.

The wise therefore talking of diuers worthie men together, will first name the worthiest, and keepe a decent order in reporting of their tale. Some end their sentenecs all alike, making their talke rather to appeare rimed & meter, then to seme plaine speeche, the which as it much deliteth being measurably bled, so it much offendeth when no meane is regarded. I heard a preacher deliting much in this kind of composition, who used so often to end his sentenecs with wordes like vnto that which went before, that in my iudgement there was not a dosen sentenecs in his whole sermon, but they ended all in Rime for the most parte. Some not best disposed, wished y^e Preacher a Lute, that with his rimed sermon he might vse some pleasant melody, and so the people might take pleasure diuers waies, & dance if they list. Certainly there is a meane, and no reason to vse any oughting at al time, so

ing

ing nothing beliseth (be it neuer so good) that is alwaies vfed.
Quintilian likeneth the colours of *Rhetorique* to a mans eye sight. And now (quoth he) I would haue all the bodie to be full of eyes, or nothing but eyes: for then the other partes should wante their due place and propoition. Some ouerthwartly sette their towney, placing some one a mile from his fellowes, not contented with a plaine and easie composition, but seeke to set wordes they can not tell how, and therefore one not liking to bee called, and by print published Doctour of Philosophie, would needes bee named a Philosophie Doctour, wherein appeared a wonderful composition (as he thought) strange undoubtedly, but whether wise or no, let the learned sit in iudgement vpon that matter.

An other, As I rold in a *Spinning* (quoth one) I met a Cart full of stones emptye. Wellike the man was fasting, when the Cart was full, and yet wee see that through straunge composition his sentence appeareth darke.

Some will tell one thing twentie times, now in, now out, and when a man would thinke they had almost ended, they are ready to beginne againe as fresh as ever they were. Such dauid repetitions declare both want of witte, and lacke of learning. Some are so homely in all their doings, and so grosse for their inuention, that they vse altogether one maner of trade, and seeke no varietie to eschue tediousnesse.

Some burden their talke with needlesse copie, and will seeme plentifull when they should be short. An other is so curious, and so keene of his tongue, that he can not tell in all the world what to speake. Euery sentence seemeth common, and euery worde generally vfed, is thought to be foolish in his wise iudgement. Some vse so many interpositions, both in their talke and in their writing, that they make their sayings as darke as hell. Thus when saltes be knowne they may bee auoyded: and vertue the sooner may take place, when vice is foreseen and eschued as euill.

Of Exornation.

When wee haue learned apte wordes, and vsuall phrases to set forth our meaning, and can orderly place them without offence to the Eare, wee may boldly commend

commende and beautifie our talke with diuers goodly colour, and delicefull translations, that our speech may seeme as bright and precious, as a rich stone is faire and orient.

Exornation.

Exornation, is a gorgeous beautifying of the tongue with borrowed wordes, and change of sentence or speech with much varietie. First therefore (as *Tullius* saith) an oration is made to some right excellent by the kind selfe, by the colour and iuice of speech. There are three manner of stiles or indings, the great or mighty kinde, when we vse great wordes, or vehement figures.

Three manner
of stiles or
endings.

The small kinde, when wee moderate our heats by meane wordes, and vse not the most stirring sentences.

The lawe kinde, when we vse no *Metaphores* nor translated wordes, nor yet vse any amplifications, but goe plainly to worke, and speake altogether in common wordes. Now in all these three kindes, the Oration is much commended, and appereth notable when wee keepe vs still to that stile which we first possessed, and vse such wordes as seeme for that kinde of writing most conuenient. As, if we minde to encrease or diminish: to be in a heate, or to vse moderation. To speake pleasauntly or grauely: To be warme or soft: to talke loosely, or to speake finely: to waxe auaricious or familiare (which all are comprehended vnder one of the other titer: we must euer make our wordes apt, and agreeable to that kinde of stile which we first began to vse. For as *French* booke becometh not *Lords*: so *Parliament robes* are unfitting for *Ladies*. Sometime therefore must quer be vied, and all things obserued, that are most meete for euery cause, if we looke by this templet to haue our desire.

Exornation
by colours of
Rhetorique.

There is another kind of Exornation, that is not equally spanpled throughout the whole Oration, but is so dissimuled and yacced as *florres* stande in the *firmament*, or *flowers* in a garden, or pretie deuised antiques in a cloth of *Astrak*.

What a figure is.

A Figure is a certaine kinde, either of sentence, Oration, or worde, vied after some newe or stränge wise, much unlike to that which men commonly vse to speake.

The deuision of figures.

There

There are three kindes of figures, the one is, when the nature of wordes is chaunged from one signification to an other, called a *Trope*, of the Grecians: The other serueth for wordes when they are not chaunged by nature, but only altered by speaking, called of the Grecians *Schema*. The third is, whe by diuersitie of inuention, a sentence is many wayes spoken, and also matters are amplified by heaping examples, by dilating arguments, by comparing of things together, by similitudes, by contraries, and by diuers other like, called by *Tullie* Copiation of sentences, or colours of *Rhetorike*.

By all which figures every Oracion may be much beautified, and without the same, not one can attaine to be counted an Oratour, though his learning otherwise be neuer so great.

Of the first use of Tropes.

When learned and wisemen can first to enlarge their tongue, and sought with great bitterness of speech to commend causes: They founde full of much want of wordes to set out their meaning. And therefore remembreing thinges of like nature vnto those whereof they speake. They vled such wordes to expresse their mynde, as were most like vnto other. As for example. If I should speake against some notable Pharisey. I might vse translation of wordes in this wise: Ponder man is of a crooked iudgement, his wittes are cloudie, he liueth in deepe darknesse, duffed altogether with blinde ignorance, and drowned in the raging sea of bottomlesse Superstition. Thus is the ignorant set out by calling him crooked, cloudie, darke, blinde, and drowned in Superstition. All which wordes are not proper vnto ignorance, but borrowed of other thinges that are of like nature vnto ignorance. For the vnkilfull man hath his witte set out of order, as a mans bodie is set out of ioynt, and thereupon it may be sayd to be crooked. Likewise hee may bee called Cloudie, for as the Cloudes keepe the Sonne shining from vs, so doth his ignorance keepe him blindfold from the true vnderstanding of thinges. And as when the eyes are out, no man can see any thing: So when partialle iudgement is wanting, the troth can not be knowne. And so likewise of all other. Thus as necessitie hath forced vs to borrowe wordes

Tropes how they we first founded.

Words translated: So hath time and practice made them to
 Terme most pleasaunt, and therefore they are much the rather
 used. As when a thing full ofte can not bee expressed by an apt and
 meete worde, wee doe perceiue (when it is spoken by a worde
 translated) that the likenesse of that thing, which appeareth in
 an other word much lighteneth that, which we would most glad-
 ly haue perceiued.

And not onely doe men vse translation of words (called *Trope*)
 for neede sake, when they can not finde other: but also when
 they may haue most apt words at hand, yet will they of a purpose
 vse translated words. And the reason is this. When committ it a
 point of wast, to passe ouer such words as are at hand, and to vse
 such as are farre forth: and translated: or els it is because the
 hearer is ledde by cogitation vppon rehearsall of a Metaphore,
 and thinketh more by remembraunce of a worde translated, then
 is there expressely spoken: or els because the whole matter see-
 meth by a similitude to be opened: or laste of all, because euery
 translation is commonly, and for the most part referred to the
 senses of the bodie, and especially to the sense of seeing, which
 is the sharpest and quickest aboue all other. For when I shall say
 that an Angrie man someth at the mouth, I am brought in re-
 membrance by this translation to remember a Boxe, that in sigh-
 ting vbleth much soming, the which is a foule and lothly sight.
 And I cause other to thinke that he brake patience wonderfully;
 when I set out his rage comparable to a boxes soming.

An other being offended with checks giuen will say, I mar-
 uille at what you meane to be euer snarling at mee, wherein is
 declared a brutishnesse, considering he speaketh byting words,
 and much without reason, & as vncomely as a dog doth, when he
 sharreth, the which wee see is nothing seemely. There is no-
 thing in all the worde, but the same may haue the name of some
 other worde, the which by some similitude is like vnto it. Not-
 withstanding, there ought much warenesse to be vsed in chosing
 of words translated, that the same be not vnlike that thing wher-
 vnto it is applied, nor yet that the translation bee vncomely, or
 such as may giue occasion of any vncleane meaning.

¶ A Trope.

A Tropes is an alteration of a worde or sentence, from the proper signification, to that which is not proper. Tropes what it is.

The deuision of Tropes.

Tropes are either of a worde, or a long continued speche or sentence.

Tropes of a worde are these.

A Metaphore or translation of wordes.

A word making.

Interlection.

Abusion.

Transmutation of a worde.

Transumption.

Change of name.

Circumlocution.

Deuision of Tropes.

Tropes of a long continued speche or sentences are these.

An Allegorie, or inuersion of wordes.

Pointing.

Resembling of things.

Similitude.

Example.

What is a Metaphore.



Metaphore is an alteration of a worde, from the proper and naturall meaning, to that which is not proper, and yet agreeth thereto by some likenesse, that appereth to be in it.

Metaphora

An Oration is wondrously enriched, when apte Metaphors are got, & applied to the matter. Neither can any one perswade affectuously, and winne men by weight of his Oration, without the helpe of wordes altered and translated.

The diuersitie of translations.



Ift we alter a word from that which is in the mind, to that which is in the body. As when wee perceiue one that hath begiled vs, we vse to say. Ah sirra, I am gladd I haue smelled you out. Being greued with a matter, wee say commonly wee cannot digest it. The lawier receiuing money more, then needeth oftentimes, will say

say to his Client without any translation: I seele you wel, when the poore man thinketh that he doeth well vnderstande his cause, and will helpe hym to some good ende. For so commonly we say when we knowe a mans minde in any thing. This kinde of mutation is much vsed, when we talke earnestly of any matter.

From the creature without reason, to that which hath reason.

The second kinde of translation is, when we goe from the creature without reason, to that which hath reason, or contrary from that which hath reason, to that which hath no reason. As if I should say, such an unreasonable brailer did nothing els but barke like a dog, or like a Fox. Women are said to charter, churles to grunt, boyes to whine, & yong men to pel. Contrariwise we call a foxe false, a Lion proude, and a dog flatteryng.

From the liuing, to that which hath no life.

From the liuing to the not liuing, wee vse many translations. As thus. You shall pray for all men, disperfed throughout the face of the earth. The arme of a Tree. The side of a bancke. The land crieth for vengeance. From the liuing to the not liuing. Patreth buddeth among malicious men, his wordes flow out of his mouth. I haue a whole world of businesse.

In obseruing the worke of Nature in all severall substances wee may finde translations at will, then the which nothing is more profitable for any one, that mindeth by his utteraunce to stirre the hartes of men, either one waie or other.

Wordes making.

A worde making called of the Grecians *Onomatopoeia*, is when wee make wordes of our owne minde, such as bee deriued from the nature of things. As to call one Patche or Coullson, whom we see to doe a thing foolishly, because these two in their tyme were notable fooles. Or when one is lustie, to say Caratauntara, declaring thereby that he is as lustie, as a Trumpette is delitefull and stirring: or when one would seme galant, to crie boigh, whereby also is declared courage. Boyes being greued will say some one to another: sit, I will cap you, if you vse mee thus, and withhold that from me which is mine owne: meaning that he will take his cap from him. Again, when we see one gale and gallant, we vse to say, he courteth us (or one that reasoneth in

Diuinitie

Disputitie with his fellowe, I like well to reason, but I cannot chappe these textes in Scripture, if I should dye for it: meaning that he could not tell in what Chapter thinges were contained, although he knewe full well, that there were such sayings.

Intellection.

Intellection, called of the Grecians, *Synecdoche*, is a Intellection. Trope, whē we gather or iudge the whole by the part, or part by the whole. As thus: The King is come to London, meaning thereby that other also be come with him. The French man is good to keepe a Fort, or to skirmish on Hors backe, whereby we declare the French men generally. By the whole, the part thus. All Cambridge sorrowed for the death of *Bucer*, meaning the most part. All England reioyceth that Pilgrimage is banished, and Idolatrie for ever abolished: and yet all England is not glad but the most part.

The like phasies are in the Scripture, as when the *Magians* came to *Hierusalem*, and asked where hee was that was boyne King of the *Iewes*, *Herode* startt vp being greatly troubled, and all the Citie of *Hierusalem* with him, and yet all the Citie was not troubled, but the most part. By the the signe wee vnderstand the thing signified: as by an *Iuie garlād*, we iudge there is wine to sel. By the signe of a Beare, Bull, Lyon, or any such, we take any house to be an *Inne*. By eating bread at the Communiō, we remember *Christs* death, and by faith receiue him spiritually.

Abusio.

Abusion, called of the Grecians *Catechresis*, is when for a certaine proper worde, we vse that which is most nigh vnto it: as in calling some water, a Fish Pond, though there be no Fish in it at all. Or els when wee say, there is long talke, and small matter. Which are spoken vnproperly, for wee cannot measure, either talke, or matter by length, or breadth.

Transmutatio of a worde.

Transmutatio helpeth much for varietie, the which is, Transmutatio when a word hath a proper signification of the owne, and being referred to an other thing, hath an other meaning: the Grecians call it *Metonymia*, the which is diuers waies vused. Whē we vse the authoꝝ of a thing, for the thing self. As thus:

Id. i.

But

Put vpon you the Lord Iesus Christ, that is to say, be in liuing such a one as he was. The Pope is banished England, that is to say, all his Superstition and Hypocrisie, either is or should bee gone to the Deuill, by the Kings expresse will and commaundement. Again, when that which doth containe, is vsed for that which is contained. As thus. I haue vponke an Hoggeshead this weeke: Heauen may reioyce, and Hell may lament, when olde men are not couetous. Contrariwise, when the thing contained, is vsed for the thing conceyning. As thus. I pray you come to me, that is to say, come to my house. Forwrtly, when by the efficient cause, the effect is streight gathered therevpon. As thus. The Sunne is vp, that is to say, it is day. This fellowe is good with a long Bowe, that is to say, he shooteth well.

Transumption.

Transumption is, when by degrees wee goe to that, which is to be shewed. As thus. Such a one lieth in a dark Dungeon: now in speaking of darkenesse, we vnderstand closenesse, by closenesse, we gather blacknesse, & by blacknesse, we iudge deepenesse.

Change of name.

Antonomasia.

Change of name, is whē for the proper name, some name of an Office, or other calling is vsed. As thus: The Prophet of God saith: Blessed are they, whose sinnes bee not imputed vnto them, meaning David. The Poet saith: It is a vertue to eschue vice: wherein I vnderstand Horace.

Circumlocution.

Periphrasis.



Circumlocution is a large description, either to set forth a thing more gorgeously, or els to hide it, if the eares can not beare the open speaking: or when with fewe wordes, we cannot open our meaning to speake it more largely. Of the first thus. The valiaunt courage of mightie Scipio, subdued the force of Carthage and Numantia. Henry the fifth, the most puissant King of England, with seuen thousand men, tooke the French King prisoner with al the flower of nobilitie in Fraunce. Of the second. When Saule was eating himself vpon the grofse, David tooke a peece of his garment, tooke his weapon that lay by him, and might haue slaine him. Such a one defiled his bodie with

with such an euill woman. For the third part, the large Commentaries written, and the Paraphrasis of Erasmus Englished: are sufficient to shewe the vse therof.

What is an Allegorie.

An Allegorie is none other thing, but a Metaphore, vsed throughout a whole sentence, or Oration. As in speaking against a wicked offendour, I might say thus. O Lord, his nature was so euill, and his witte so wickedly bent, that he meant to bouge the ship, where he himselfe sailed: meaning that he purposed the destruction of his owne Countrey. It is euill putting strong Wine into weake vessels, & is to say, it is euill trusting some womē with weightie matters. The English Proverbes gathered by John Heywood, helpe well in this behalfe, the which commonly are nothing els but Allegories, and darke deuised sentences. Now for the other fower figures, because I minde hereafter to speake more largely of them, and Quintilian thinketh them more mēte to be placed among the figures of Exornation, I will not trouble the Reader with double inculcation, and twise telling of one tale.

Of Schemes, called otherwise sentences of a worde and sentence.

I might tary long time, in declaring the nature of diuers Schemes, which are wordes or sentences altered, either by speaking, or writing, contrarie to the vulgare custome of our speech, without chaunging their nature at al: but because I knowe the vse of the figures in worde, is not so great in this our tongue, I will runne them ouer, with as much hast as I can.

The deuision of Schemes.

Straunge vsing of any worde or sentence, contrary to our daely wont, is either when we adde or take away a sillable, or a worde, or encrease a sentence by chaunge of speech, contrary to the common maner of speaking.

Figures of a Worde.

Whose be called figures of a word, whē we change a word and speake it contrary to our vulgare, and daely speech. Of the which sort, there are fixe in number.

1. ii.

1. Addition

- i. Addition at the first.
- ii. Abstraction from the first.
- iii. Interlacing in the midst.
- iiii. Cutting from the midst.
- v. Adding at the ende.
- vi. Cutting from the ende.

Prosthesis.



P Addition. As thus: He did all to beattle him. Where in appeareth that a sillable is added to this word (rattle.) Here is good nale to sell, for good ale.

Apheresis.

Of Abstraction from the first, thus. As I romed all alone, I gan to thinke of matters great. In which sentence (gan) is vled, for began.

Epenthesis.

Interlacing in the midst. As Religion, for Relligion.

Syncope.

Cutting from the midst. Idolatrie, for Idololatrie.

Proparalepsis.

Adding at the end. Hastē your businesse, for, Hast your businesse.

Apocope.

Cutting from the ende. A faire maie, for maide.

Thus these figures are shorly set out, and as for the other Schemes, which are vttered in whole sentences, and expresse by varietie of speech: I will set them forth at large among the colours and ornaments of Elocution, that followe.

Of colours and ornaments, to commend and set forth an Oration.

Colours of Rhetorique.

NOW, when we are able to frame a sentence handsomely together, obseruing number, and keeping composition, such as shall like best the eare, and doe knowe the vse of Tropes, and can apply them to our purpose: then the ornaments are necessarie in an Oration, and sentences would bee furnished with most beautifull figures. Therefore, to the end that they may be knowne, such as most commend and beautifie an Oration: I will set them forth here in such wise, as I shall best be able, following the order which Tullie hath vled in his Booke, made of a perfect Oratour.

Resting vpon a point.

Cōmoration.

When wee are earnest in a matter, & feele the weight of our cause, we rest vpon some reason, which serueth best for our purpose. Wherein this figure appeareth most, and helpeth much to set forth our matter. For if we stil kepe vs to our strgest hold, and

and make offer recourse thither, though we be miuen through by talke to goe from it now and then: we shall force them at length, either to auoyd our strong defence, or els to yeld into our hands.

An euident, or plaine setting forth of a thing,

as though it were presently done.



This figure is called a discription, or an euident declaration of a thing, as though we saw it euen now done. *Illustratio ex planatio.*

An example: If our enemies shal inuade, and by treason winne the victorie, we shal all dye euery mothers

sonne of vs, and our Citie shalbe destroyed sicke and stone. I see our children made slaues, our daughters rauished, our wiues carried away, the father forced to kil his owne sonne, the mother her daughter, the sonne his father, the sucking child slaine in the mothers bosome, one flaying to the knees in an others bloud, Churches spoiled, houses pluckt downe, and al set in fire round about vs, euery one cursing the day of their birth, children crying, women wailing, and olde men passing for very thought, and euery one thinking himselte most happie that is rid out of this world, such will the crueltie bee of our enemies, and with such horrible hatred will they seeke to dispatch vs. Thus, where I might haue said we shall all be destroyed, and say no more, I haue by description set the euill forth at large. It much auayleth to vse this figure in diuers matters, the which whosoouer can doe, with any excellent gift, vndoubtedly he shal much delight the hearers. The circumstances well considered in euery cause, giue much matter, for the plaine opening of the thing. Also similitudes, examples, comparisons, from one thing to an other, apt translations, & heaping of Allegories, and all such figures as serue for amplifying, doe much commend the liuely setting forth of any matter. The miseries of the Courtiers life, might well bee described by this kind of figure. The comoditie of learning, the pleasure of Scholars, and the care that a King hath. And not onely are matters set out by description, but men are painted out in their colours, yea, buildings are set forth, Kingdomes and Realmes are portrayed, places & times are described. The Englishman for feeding and chaunging for apparell. The Dutchman for drinking. The Frenchman for pride & inconstance. The Spanyard for nimble.

Description of courage, after a battaile.

Diuersitie of natures.

nes of body, and much disbaire: the Italian for great wit and pollicie: the Scots for boldnesse, and the Boerne for stubboynesse.

Many people are described by their degree, as a man of good yeares, is counted sober, wise, and circumspect: a yong man wilde and carelesse: a woman babling, inconstaunt, and ready to beleue all that is tolde her.

By vocation of life, a Souldier is counted a great bragger, and a vaunter of himself: A Scholer simple: A Russet coate, say, and sometimes craftie: a Courtier, flattering: a Citizen, gentle.

Description
of persons.

In describing of persons, there ought alwaies a comelinesse to bee vsed, so that nothing be spoken, which may bee thought is not in them. As if one shall describe Henry the sixth, he might call him gentle, milde of nature, led by perswasion, and ready to forgive, carelesse for wealth, suspecting none, mercifull to all, fearefull in aduersitie, and without forecast to espye his misfortune. Againe, for Richard the third, I might bring him in, cruel of heart, ambitious by nature, enuious of mind, a deepe dissembler, a close man for weightie matters, hardie to reuenge, and fearfull to lose his high estate, trustie to none, liberall for a purpose, casting will the worst, and hoping euer the best. By this figure also wee may imagine a talke, for some one to speake, and according to his person, we frame the Oration. As if one should bring in noble Henry the eighth, of most famous memorie to enueigh against Rebelles, thus he might order his Oration. What if Henry the eighth were a liue, and sawe such Rebellion in this Realme, would not he say thus, and thus: *Pea, me thinke I heare him speake even now.* And so set forth such wordes, as we would haue him to say.

Sometimes it is good to make God, the Countrey, or some one Towne to speake, and looke what we would say in our owne person, to frame the whole tale to the. Such varietie doth much good to auoyde tediousnesse, for he that speaketh all in one sort, though he speake thinges neuer so wittely, shall some warie his hearers. Figures therefore were inuented, to auoyd facietie, and cause delight: to refresh with pleasure, and quicken with grace the dulnesse of mans braine. Who will looke of a white wall an hower together, where no workmanship is at all? Or who will eate still one kinde of meate, and neuer desire chaunge? Certain

The vse of
Figures.

as the mouth is daintie: so the witte is tickle, and will loue lach
an vnfauery thing.

A stop, or halfe telling of the tale.

A Stop is when we breake off our tale, before we haue told
it. As thus. Thou that art a young man of such coward-
nesse, hauing such friendes, to play me such a part, well I
will say no moze, G D amende all that is amisse. Or thus.
Dor is become thee to bee, shall I tell all: Nay, I will not for
very shame.

Precisio.

A close vnderstanding.



Close vnderstanding is, when moze may bee gather-
red, then is openly expessed. A naughtie fellowe that
vled much robbrie, founde himselfe griened, that the
great Oratour Demosthenes spent so much Oyle,
whereby he watched from time to time, in compassing matters
for the Commonweale: In deede (or Demosthenes) darke nights
are best for thy purpose: Meaning that he was a great Robber in
the night.

*Significatio
plus ad in-
telligendum
qua dixeris.*

One also being set in a heate, because an other had contraried
him for his choise of meates, was much moze greued when he gaue
him this taunt. You may boldly (or he) speake for fish eating, for
my maister your father, hath many a time and oft, wipte his nose
vpon his flecue: meaning that his father was a Fishmonger.

Short sentences.

Then short clauses or sentences are vled, when wee speake
at a word part of our mind, and next after speake as brief-
ly againe, vsing to make almost euery worde a perfect sen-
tence. As thus. The man is sore wounded, I feare me he will
dye. The Philosophers mistrust him: the partie is fled, none pursu-
eth: God sende vs good lucke.

*Distincte
concisa bre-
uius.*

Abating, or lessening of a thing.

WE make our doinges appeare lesse, when with wordes we
extenuate and lessen the same. As when one had giuen his
fellowe a sound blowe, being rebuked for the same, said he scant
couchd him. Likewise, when two haue fought together, to say,
that the one had his legge prickt with a sworde, when perchance
he had a great wounde,

Extenuatio.

*Wittie jesting.**Flusio.*

MAny pleasaunt Gentlemen, are well practised in merie conceipted iests, & haue both such grace and delite therein, that they are wonderfull to behold, and better were it to be sharply chid of diuers other, then pleasauntly taunted by any of them. When a Gentleman of great Lands and small wit, had talked largely at a supper, and spake words scant worth the hearing, an other being much grieued with his folly, said to him: Sir, I haue taken you for a plaine meaning Gentleman, but I knowe now, there is not a more deceiptfull body in all England: with that, other being grieued with the pong Gentlemans folly, boldly began to excuse him for deceipt, and therefore said he was to blame to charge him with that fault, considering his nature was simple, and fewe can say that euer he was craftie. Well (quoth the other) I must needes say he is deceiptful, for I took him heretofore for a sober wittie pong man, but now I perceiue he is a foolish babling fellow, and therefore I am sure he hath deceined me, like a false crafty childe as he is: with that they all laughed, and the Gentleman was much adashed. But as touching sharpe taunts, I haue largely declared the in place, wher I treated of laughter

*¶ Digression, or swarming from the matter.**Digressio ab
re non longa.*

WE swarue sometimes from the matter, vpon iust considerations, making the same to serue for our purpose, as well as if we had kept the matter still. As in making an inuectiue against Rebels, and largely setting out the filth of their offences, I might declare by the way of digression, what a noble costly England is, how great commodities it hath, what traffique here is vsed, and how much more neede other Realmes haue of vs, then we haue neede of them. Or when I shall giue euidence, or rather declame against an hainous murderer, I may digresse from the offence done, and enter in praise of the dead man, declaring his vertues in most ample wise, that the offence done may be thought so much the greater, the more honest he was, that hath thus bene slaine. Notwithstanding, this would bee learned, that (when we make any such digression) the same may well agree to the purpose, and bee so set out that it confounde not the cause, or darken the sence of the matter deuised.

Propo.

Proposition.

Proposition is a short rehearsal of that, whereof wee minde to speake. I will tell you (of one) there is none hath a worse name then thy fellow, none hath bene so often in trouble, he may be faultlesse, but I can hardly beleue it, there are enow that will testifie of his naughtinesse; and auouch his euill demeour to be such that the like hath not bene heard heretofore.

*Propositio
quid sit di-
cturus.*

An ouer passage to an other matter.

When we goe from one matter to an other, we vse this kind of phrase. I haue tolde you the cause of all this euill, now I will tell you a remedie for the same. You haue heard of iustification by faith only, now you shal heare of the dignitie of works, and how necessary they are for every Christian body.

*Seiunctio ab
eo quod di-
ctum est.*

Of comming againe to the matter.

When we haue made a digression, wee may declare our returne, and shew that whereas we haue roured a litle, wee will now keepe vs within our boundes. In this kinde of digression, it is wise doome not to wander ouer farre, for feare we shall wearie the hearers, before we come to the matter againe. I knowe a preacher that was a whole hower out of his matter, and at length remembering himself, saied well, now to the purpose, as though all that which he had spoken before, had bene litle to the purpose, whereat many laughed, and some for starke wearinesse were faine to goe away.

*Redditus ad
propositum.*

Iterating and repeating things said before.

When a man hath largely spoken his minde, he may repeat in fewe wordes the somme of his saying. As if one should bee charged with Felonie, that is a man of wealth and honestie, he might thus gather his minde together after a long tale told. First, I will proue there is no cause that I should steale. Again, that I could not possiblie at such a time steale, and last, that I stole not at all.

Iteratio.

The conclusion or lepping up of matter.

The conclusion, is an apt knitting together of that, which we haue saied before. As thus. If reason can perswade, if examples may moue, if necessitie may helpe, if pite may

*Rationis a-
petita conclu-
sio.*

A. b.

prouoke

prouoke, if daungers foresene may stirre vs to be wise: I doubt not but you will rather vse sharpe lawes to repressse offences, then with dissolute negligence suffer all to perish.

Mounting above the truth.

*Veritatis superlatio atque
exaggeratio.*

Mounting above the truth, is when wee doe set forth things exceedingly and above all mens expectation, meaning onely that they are very great. As thus. God promised to Abraham, that he would make his posteritie equal with the sandes of the earth. Now it was not so saied, that there should be so many in deede, but that the number should be infinite. For whether shall wee vnderstande those to bee the children of Abraham, that came of his stocke in flesh, or els take them for the children of Abraham, that haue the faith of Abraham: we shall neuer proue the number of men to be equal with the sandes of the Sea, though we could reckon all that haue bene, from the beginning of the world. Therefore in this speech, we must vnderstand there is a mounting, called of the Grecians *Hyperbole*, wee vse this figure much in English. As thus. He is as swift as a Swallowe, he hath a belly as bigge as a Barrell, he is a Spanne in makinge the whole Cheemes so little enough to serue him, for washing his hands. In all which speeches we mount euermore a great deale, and not meane so as the wordes are spoken.

Asking other, and answering our selfe.

Rogatio.

Asking other, and answering to the question our self, we much commend the matter, and make it appeare very pleasant. As I would rebuke one that hath committed a Robberie. I might say thus. I wonder what you meant to committe such a felonie. Haue you not Lands? I knowe you haue. Are not your friends worshipfull? Yes assuredly. Were you not beloued of them? No doubt you were. Could you haue wanted any thing that they had? If you would haue eaten golde, you might haue had it. Did not they alwaies bid you seeke to them, and to none other? I knowe they did. What euill hap had you then to offend in such sort, not going to your friends, which would not see you want, but seeking for that which you should not haue, endaungering your self by vntrue dealing, to seele the power and strength of a lawe, when otherwise you might haue liued in saue garde.

The

The like kinde of writing is also used, when wee make an-
other bodie to speake, and yet not aske them any question at all.
As when Doctor Haddon had comforted the Duchesse of Sul-
folkes Grace for her children, and had saied they were happely
gone, because they might haue salue hereafter, and lost that wor-
chie name, which at their death they had: at last hee bringeth in
the mocher, speaking motherlike in her childrens behalfe of this
soyte, and answereth still to her sayings: But all these euilles
whereof you speake (quoth he) had not chaunced: yet such things
doe chaunce. Yet not alwaies: Yet full oft. Yet not to all: Yet to
a great many. Yet they had not chaunced to mine: Yet we know
not. Yet I might haue hoped: Yet better it had beene to haue
feared.

Snappish asking.
WE doe aske oftentimes, because we would knowe: we doe
aske also because we would chide, and see forth our grieffe
with more vehemencie, the one is called *Interrogatio*. the other
is called *Percontatio*. Tullie enueighing against *Caesare* that
Romaine Rebelle, beginneth his Oracion chidingly, questioning
with *Caesare* of this soyte. How long (*Caesare*) wilt thou abuse
our sufferance? How long will this rage and madnesse of thine
goe about to deceiue vs.

Percontatio.

Dissembling or close ieking.

When we test closely, & with dissembling meanes grise
our fellowe, when in words we speake one thing, and
meane in heart an other thing, declaring either by our
countenance, or by utterance, or by some other way, what our
whole meaning is. As when wee see one boasting himselfe, and
vainglorious, to holde him by wiche and nay, and euer to add
more to that which he saith. As I knowe one that saied himselfe
to be in his owne iudgement, one of the best in all England, for
tryng of mettalles, & that the Countsaill hath often called for his
helpe, and cannot want him for nothing. In deede (quoth other)
England had a soye losse, if God should call you. They are al be-
geters in cōparison of you, & I thinke the best of them may thank
you for all that he hath: but yet for your cunning was such that you
brought a shilling to nine pence, nay to sixe pence, and a great ro-

*Dissemblatio
alia dicentis
ac significans
tis.*

two pence, and so gaue him a sumpe euen to his face, because he sawe him so foolish.

A glorious gentleman that had two seruants, & belike would be knowne not onely to haue them, but also to haue moe, saied in the presence of a worshipful man, I maruaile much where al my seruants are: Harp sir (or one) that thought to hit him home that they were here at two euen now. Thus he closly mockt him, and worthely. For the number is not great, that standeth vpon two, and (all) is to much, when we speake of so fewe.

Doubtfulnesse.

Dubitatio.



Doubtfulnesse is then vsed, whē we make the hearers beleue that the weight of our matter causeth vs to doubt what were best to speake. As when a King sheweth his people vnfaithful, he may speake in this wise. Before I begin, I doubt what to name ye. Shall I cal you subjects? You deserue it not. My friends ye are not. To cal you enemies were ouer little, because your offence is so great. Rebelles you are, and yet that name doth not fully veteer your folly. Traytors I may call you, & yet you are worse then Traytors, for you seeke his death who hath giuen you life. The offence is so great, that no man can comprehend it. Therefore I doubt what to call you, except I should cal you by the name of eue al. An other: whether shall I speake of holde my peace? If I speake, you will not heare, if I hold my peace, my conscience condemned my silence.

Distribution.

Distributio.

Distribution is whē we applie to euery bodie, such things as are due vnto them, declaring what euery one is in his vocation. It is the duetie of a King, to haue an especiall care ouer his whole Realme. It is the office of his Nobles, to cause the Kings will to be fulfilled, and with all diligence to further his Lawes, and to see Iustice done euery where. It is the parte of a Subiect, faithfully to doe his Princes commaundement, and with a willing heart to serue him at all needes. It is the office of a Bishop to set forth Gods woide, and with all diligence to exhort men to all Goodnesse. It is an Husbonds duetie to loue his wife, and with gentle meanes to rule her. It is the wifes office to submit her self to her husbonds will. Seruants

vaunts should bee faithfull to their Masters, not onely for feare of a lawe, but also for conscience sake. Masters should vse their seruants accordingly, paying them that which is due vnto them. A father should bring vp his childzen in the feare of God. Childzen should reuerence their fathers with al submission. It is also called a distribution, whē we deuise the whole into seueral parts and say wee haue fower points, whereof wee purpose to speake, comprehending our whole talke within compasse of the same.

Correction.



Direction, is when we alter a word or sentence, otherwise then we haue spoken before, purposing thereby to augment the matter, and to make it appeare more vehement. *Tullye* against *Verres*, giueth a good example.

Correctio.

Tullye against *Verres.*

We haue brought before you my Lords, into this place of iudgement, not a theefe, but an extorcioner and violent robber, not an Adouuterer, but a rauisher of Maidens: not a Dealer of Church goodes, but an errant traytour, both to God and all Goodnesses: not a common Ruffine, but a most cruell cutthpote, such as if a man should rake hell for one, he could not finde the like. Again; if one would enueigh against backbiters after this sort. Thou hast not robbed him of his money, but thou hast taken away his good name, which passeth all worldly goodes: neither hast thou flandered thine enemy, but thine owne brother and freend that meant thee wel, and hast done thee pleasures: Nay, thou hast not flundered him, but thou hast slaine him. For a man is halfe hanged, that hath lost his good name: Neither hast thou killed him with the sword, but poisoned him with thy tongue: so that I may call it rather an enchaunting, then a murder. Neither hast thou killed one man a lone, but so many as thou hast brought out of charitie, with thy most benemous backbiting. Yea, and last of al, thou hast not slaine a man, but thou hast slaine Christ in his members, so much as lay in thee to doe. But of this figure I haue spoken heretofore, where I wrote of amplification.

Reiectio.

Reiectio is then vsed, when wee lay such faulces from vs, as our enemies would charge vs withall: saying it is folly to thinke any such thing, much moze to speake it: or els to say,

say, Such a mans worde is no flaunder, or it needeth not to talke of such toyes. Or thus, Who would thinke that I would doe such a deede? Or is it like that I would doe such a deede. *Antony charged Tullie*, that he was the occasion of ciuill battaile. *Rap* (quoth *Tullie*) it is thou, it is thou man and none other that sets *Cesar* on worke, to seeke the slaughter of his Countrey.

A Butresse.

Premunio.

A Butteresse is a fence made for that, which we purpose to holde vp, or got about to compasse. As thus. I hope my Lordes, both to perswade this man by reason, and to haue your iudgement in this matter. For whereas it is a soze thing to be iustly accused for breaking frendship, then assuredly if one be wrongfully flaundered, a man had neede to looke about him.

A familiar talke, or communication used.

*Communi-
catio.*

Communication is then vsed, when we debate with other, and aske questions as though we looked for an aunswer; and so go through with our matter, leauing the iudgement thereof to their discretion. As thus. What thinke you in this matter? Is there any other better meanes to dispatch the thing? What would you haue done, if you were in the same case? Were I appeale to your owne conscience, whether you would suffer this unpunished, if a man should doe you the like displeasure.

A Description of a mans nature or manners.

Descriptio.

We describe the manners of mē, when we set them forth in their kinde what they are. As in speaking against a couetous man, thus. There is no such pinch peny on hue as this good fellowe is. He will not lose the paring of his nailes. His haire is neuer rosided for sparing of money, one paire of shone serueth him a twelue moneth, he is shod with nailes like a horse. He hath bene knowne by his coate this thirtie winter. He spent once a groate at good ale, being forced through companie, and taken short at his worde, wherevpon he hath taken such cōscript since that time, that it hath almost cost him his life. *Tullie* describeth *Piso* for his naughtinesse of life, wonderfully to heare, yea, worke then haue set forth this couetous man. Reade the *D*-*r*ation against *Piso*, such as be learned.

Error.

Error.

Error is, when we thinke much otherwise then the truth is. As when wee haue conceiued a good opinion of some one man, & are often deceiued, to say, who would haue thought, that he euer would haue doae so. Now of all men vpon earth, I would haue least suspected him, But such is the world. Or thus. You thinke such a man a worthy personage, and of much honestie, but I wil proue that he is much otherwise: a man would not thinke it, but if I doe not proue it, I will giue you my head.

Erroris inductione.

Mirth making.

I haue heretofore largely declared, the waies of mirth making, and therefore I little neede to renewe them here in this place.

Jubilantia. tem impulsio.

Amplification or Preuention.

Anticipation is, when we preuent those wordes, that another would say, and dispooue them as vntrue, or at least wise aunswere vnto them. A Goodly Preacher enueighed earnestly against those, that would not haue the Byble to bee in English, and after earnest probation of his cause, saied thus, but me thinkes I heare one say, Sir, you make much a doe, about a little matter, what were we the worse if we had no Scripture at all? To whom he aunswered: the Scripture is left vnto vs by Gods owne wil, that the rather we might knowe his commandments, and liue thereafter all the daies of our life. Sometimes this figure is vsed when wee say, wee wil not speake this or that, and yet doe notwithstanding. As thus, Such a one is an officer, I will not say a briber. Right is hindered through might. I will not say ouerwhelmed. Thus in saying we will not speake, we speake our minde after a sort notwithstanding.

Ante occurratio.

A Similitude.



Similitude is a likenesse when two things, or more then two, are so compared and resembled together, that they both in some one propertie seeme like. Oftentimes brute Beastes, and thinges that haue no life, minister great matter in this behalfe. Therefore, those that delite to proue thinges by Similitudes, must learne to knowe the nature of diuers beastes, of mettalles, of stones, and al such as haue any vertue in them, and be applied to mans life. Sometimes in a

Similitudo.

woyde

Similitude
enlarged.

woꝛde appeareth a similitude, which being dilated helpeth well
foꝛ amplification. As this. You strue against the streame, better
bowe then bꝛeake. It is euill running against a stone wall. A
man may loue his house well, & yet not ride vpon the ridge. By
al which, any one may gather a similitude, and enlarge it at plea-
sure. The Prouerbes of Iherwood helpe wonderfull well foꝛ this
purpose. In comparing a thing from the lesse to the greater.
Similitudes help well to set out the matter. That if we purpose
to dilate our cause hereby with poscs & sentences, wee may with
ease talke at large. This shall serue foꝛ an example. The moze
pꝛecious a thing is, the moze diligently shoulde it bee kept, and
better heede taken to it. Therefore time (considering, nothing is
moze pꝛecious) would warily be vsed, and good care taken, that
no time bee lost, without some pꝛofite gotten. Foꝛ if they are to
bee punished that spende their money, and waist their Landes,
what follie is it, not to thinke them woꝛthie much moze blame,
that spende their time (which is the chieftest treasure that GOD
giueth) either idely, oꝛ els vngodly? Foꝛ what other thing doth
man lose, when he loseth his time, but his life? And what can bee
moze deare to man then his life? If wee lose a little money, oꝛ a
Ring of golde with a stone in it, we counpte that great losse. And
I pray you, when wee lose a whole day, which is a good pꝛortion
of a mans life, shall we not counpte that a losse, cōsidering though
our money bee gone, wee may recouer the same againe, but time
lost can neuer be called backe againe. Againe, when we lose our
money, some bodie getteth good by it, but the losse of time tur-
neth to no mans auaille. There is no man that loseth in any o-
ther thing, but some bodie gaineth by it, sauing onely in the losse
of time: yea, it hath saued the life of some to lose al that they had.
Foꝛ riches bee the occasion sometimes of much mischiefe in this
life, so that it were better sometimes wastefully to spende, then
warily to keepe: by the losse of time, no man hath pꝛofited him-
selfe any thing at all. Besides this, the better and moze pꝛecious
a thing is, the moze shame to spend it fondly. Though men keepe
their goodes neuer so close, and locke them by neuer so fast, yet
oftentimes, either by some mischaunce of fire, oꝛ other thing,
they are lost, oꝛ els desperate Dickses borowes now and then a-
gainst

gainst the owners will al that euer he hath. And now though the owner be undone, yet is he not therefore dishonest, considering honestie stādeth not in wealth, nor heapes of money: but the losse of time, seeing it happeneth through our owne folly, not only doth it make vs wretched, but also causeth men to thinke that we are past all grace. A wonderfull kinde of infamie, when the whole blame shall rest vpon none other mans necke, but vpon his onely that suffereth all the harme. With money a man may buy lande, but none can get honestie of that price: and yet with well vsing of time, a man not onely might get him much worshippe, but also might purchase himselfe a name for euer. Yea, in a small tyme a man might get great fame, and liue in much estimation. By losing of money we lose little els: but losing of time we lose all the goodnesse and gifts of God, which by laboz might be had. Thus similitudes might be enlarged by heaping good sentences, when one thing is compared with an other, and conclusion made therevpon. Among the learned men of the Church, no one vseth this figure moze then *Chrysostome*, whose writings the rather seeme moze pleasant and sweete. For similitudes are not onely vled to amplifie a matter, but also to beautifie the same to delite the hearers, to make the matter plaine, and to shewe a certaine maiestie with the report of such resembled things, but because I haue spoken of similitudes heretofore in the booke of *Logique*, I will now cease to talke any further of this matter.

¶ Example.

HE that minded to perswade, must needes be well storied with examples. And therefore much are they to be commended, which search the Chronicles of all ages, and compare the state of our Elders with this present time. The Historie of Gods booke to the Christian is infallible, and therefore the rehearsall of such good things as are therein contained, moue the faithfull to all vpright doing, and amendment of their life. The *Ethnicke* Authours stirre the hearers, being well applied to the purpose. For whē it shalbe reported that they which had no knowledge of God, liued in a brotherly loue one towards an other, detested aduourty, banished periueries, hanged the vnthankful, kept the idle without meate till they laboured for their liuing: suffered

Exemplum.

none extortion, exempted bribes from bearing rule in the Commonweale, the Christians must needs bee ashamed of their euill behauiour, and studie much to passe those which are in calling much vnder them, and not suffer that the ignorant and Pagans life, shall counteruaille the taught children of God, and passe the Christians so much in good liuing, as the Christians passe them in good learning. Unegall examples commend much the matter. I call them unegall when the weaker is brought in against the stronger, as if children be faithfull, much more ought men to be faithfull. If women be chaste and undefiled: men should much more be cleane and without fault. If an vnlearned man will do no wrong, a learned man & a preacher, must much more be upright and liue without blame. If an Housholder will deale iustly with his seruants: a King must much the rather deale iustly with his subjects. Examples gathered out of histories, and vsed in this sort; helpe much towards perswasion. Yea, brute beastes minister greate occasion of right good matter, considering many of them haue shewed vnto vs, the patterns and Images of diuers vertues.

Doues.

Craines.

Doues being an Hauke gather all together, teaching vs none other thing, but in aduersitie to stick one to an other. Craines in the night haue their watch, warning vs neuer to be careless, for if their watch faile them, they al neuer leaue till they haue killed that one Craine, teaching vs that no traitors are worthy to liue vpon earth. The watch for his safegard, and because he would not sleepe, holdeth a stone in his foote, the which faileth from him, when he beginneth to waue heauie, & so keepeth himselfe all waking. Whereby we may learne that all men in their vocation, should be right ware and watchfull. The Hen clokketh her Chickens, feedeth them, and keepeth them from the Kite. Women must clocke their Children, bring them vp well, and keepe them from euill happ. Now I might in speaking of some odious vice, largely set out some example belonging to the same, and compare it with other by heaping of ChRONICLES, and matching of things together. The vnthankfull in this age (whereof there is no small number) can not haue enough saide against them. And therefore I am minded to say somewhat against them, to the better abhorring of all such unkind dealing. For he that is vnthank-
full,

Vnthankful-
ness, how e-
uill it is.

full, for hartie loue sheweth cankered hatred: wanteth all other vertues that are required to be in man. The chief perfection and the absolute fulfilling of the law, standeth in the loue which man oweth first to GOD, and next to his neighbour. Let a man haue faith, that he may be able to translate mountaines (as S. Peter saith:) yea, let him haue neuer so good qualities, or bee he neuer so politique a man for the safegard of his Countrie, be he neuer so wise, so ware, and so watchful: yet if he want loue he is nothing els but as a sounding Basse, or a tinkling Cimball. Know hee that is churlish and vnthankfull, must needes want loue, and therefore wanteth he all other goodnesse. The *Persians* therefore seeing the greatnesse of this offence, and that where it rested, all vices for euer were banished: Prouided by a Lawe that such should suffer death as felons, which were found faultie with vnthankfulnesse. And yet I can not see but they deserue rather an exquisite kinde of death (such as fewe haue seen, or fewe haue felt) then to suffer like death with other, that haue not like offended with them. But now because this offence is an euill most odious and the principall cause of all other mischiefe: I will set forth three notable examples, the one of a Dragon, the second of a dog, and the third of a Lion (which all three in thankfulness, if that be true which is reported of them, wonderfully exceeded) and the rather I seeke to set them out, that the wicked hereby may well knowe, what they themselues are, when byute beasts shall set them all to schoole.

Vnthankfulnesse punished by the Persians with death.

There was a man (as *Plinie* writeth) which suffered by a young Dragon, who seeing the same beast to waie wonderfull great, feared to keepe this Dragon any longer within his house, and therefore he put him out into a wilde Forrest. It hap- peneth afterwarde, that the same man traauyling on his iourney through the Forrest, was beset with Threues. And now being in this distresse, and looking for none other ende but death, made (as loche to departe) a great shoute and outcrie: straight vpon whose noyse, and at the knowledge of his voyce, the Dragon came to him in all the haste possible. Where vpon the Threues being greatly affraid, ranne cleane away to saue themselues harmelesse. Thus through the thankfulness of a Dragon,

Thankfulness of a Dragon

D. is.

this

this mans life was saued.

Thankful-
nesse of a
Dog.

The Dog of the Romaine *Fulvius* is more wonderfull. This *Fulvius* trauailing by the way was slaine with slaues, that laie in waite for him. His Dogge seeing his master dead, laie by him for the space of two daies. Whereupon when the man was missing, and search made for him: They founde him dead with his Dog lying by him. Some marueiling to see the Dog lye there by his dead Master, stroke him and would haue giuen him from the dead coyle, & could not: some seeing such kindnesse in the dog, and pitying him that he should lye there without meate two or three daies before: cast him a peece of flesh: whereupon the Dog straight carried the meate to his masters mouth, & would not eate any whit himselfe, though he had forborne meate so long before. And last of all when the dead body should be cast into the Riuer (acording to the maner of the Romaines) the dog lept in after, and holding vp his master so long as he could, did chuse rather to dye with him, then to liue without him.

Thankful-
nesse of a
Lion.

The Lion (whereof *Appian* the Grammarian doeth speake) is also strange for his kindnesse, and almost incredible. A seruant that had run awaie from his master, and hid him selfe for feare in a Caeue within a great wood, tooke a choyne out of a Lions foote, which then came to him for succour as he laie there. Now when he had done, the Liō to requite his good turne, brought such meate to the Caeue as he could kill in the Wood. The which meate the seruant roasting against the Sunne (being in the most hot Countrey of all *Africa*) did eate from tyme to tyme. At length yet being wearie of such a lothsome life, hee left the caue and came abroad, by meanes whereof he was taken again, and being a slave to his master (who had power of life and death ouer him) he was condemned to be cast to wilde beasts at Rome, there to be deuoured of a Lion. The poore caitife stoode pitifully in the sight of thousands, euer looking when he should be deuoured. It happened at the same time when this fellow was thus adiudged to die: that the same Lion was taken, whose foote he healed in the wood. When the Lion was put to him, he came first very terrible towards the fellowe, and immediatly knowing what he was, stood still, and at length saued gently vpon him. This fellowe at first being

being amased, began to take harte vnto him after wardes, as half knowing him likewise, and thus they began both to take acquaintance the one of the other, and plaied together a good space without all daunger, wherevpon the people being amased, much wondered at the straungenesse of this thing. And standing thus astonied, they sent to know of the slaue what this matter should meane. Vnto whom this poore wretch opened the whole thing altogether euen as it happened. When the people heard this, they not onely reioyced much at the sight thereof, but also they made earnest request to his maister for his life. His maister marueiling asmuch as any of them at such an vnwonted kindnesse: gaue him not onely his life, but also his freedome. And now to the ende he might haue somewhat wherevpon to liue, the people gaue him a fee for terme of his life. The felowe by and by gat him a line and a coler, and caried the Lion vp and doun the Citie in such sort, as Huntsmen carpy a Greihound or a Spanell, the people still wondering and saying cuer as he came by: beholde a man that hath cured a Lion: beholde a Lion that hath saued a man. The which example the more straunge it is, the more ashamed may they be, that are vnnaturall, and may learne kindnesse of a brute beast. For such men being ouercome with kindnesse by beastes, are worse then beastes, and more meete rather to bee tormented with Deuilles, then to liue with men.

¶ Of enlarging examples by copie.

AND now because examples enriched by copie, helpe much for amplification: I will giue a taste howe these and such like histories may bee encreased. And for the better handling of them, needfull it is to marke well the circumstances: that being well obserued and compared together on both partes, they may the rather bee enlarged as thus. That which brute beastes haue done, shalt thou being a man, seeme not to haue done: They shewed themselves naturall, and wilt thou appeare vnnaturall: Naie, they ouercame Nature, and wilt thou be ouercome of the: They became of beastes in bodie, men in Nature, and wilt thou become a man in bodie, a beast in Nature: They beeing without reason, declared the propertie of reasonable creatures, and wilt thou, being a man endued with reason, appere in thy doings also

Examples
enlarged.

together unreasonable: Shall Dogges be thankfull: and men, yea, Christen men want such a vertue: Shall wommes shewe such kindnesse: and men appeare gracielesse: It had bene no matter if they had bene vnthankful: but man can neuer escape blame, seeing God hath commaunded, and Nature hath grafted this in al mens heart that they shoulde do to other, as they would be done vnto. Againe, they for mate onely shewed themselves so kind: and shill man for so many benefices receiued, and for such goodnesse shewed, requite for good will euill deedes: for hartie loue deadly hatred: for vertue vice: and for life giuen to him, yeeld death to other: Nature hath parted man and beast: and shall man in Nature bee no man: Shamed be that wretch that goeth against Nature, that onely hath the shape of a man, and in Nature is worse then a beast. Yea, worthy are all such rather to be toyne with deuilles, then to liue with men. Thus an example might most copiously be augmented, but thus much for this time is sufficient.

Poetical narrations profitable.

The saying of Poetes and all their fables are not to be forgotten, for by them we may talke at large, and win men by persuasion, if we declare before hand that these tales were not fained of such wisemen without cause, neither yet continued vntill this time, and kept in memorie without good consideration, and thereupon declare the true meaning of all such writing. For doubtlesly there is no one tale among all the Poetes, but vnder the same is comprehended some thing that pertaineth, either to the amendment of maners, to the knowledge of the truth, to the setting forth of Natures work, or els the vnderstanding of some notable thing done. For what other is the painfull trauaile of *Ulysses*, described so largely by *Homer*, but a liuely picture of mans miserie in this life. And as *Plutarch* saith: and likewise *Basilius Magnus*: in the *Iliades* are described strength, and balliantnesse of the bodie: In *Odisses* is set forth a liuely patterne of the minde. The Poetes are wisemen, & wished in hart the redresse of things, the which when for feare, they durst not openly rebuke, they did in colours painte them out, and tolde men by shadowes what they shoulde doe in good sooth, or els because the wicked were vnmortye to heare the truth, they spake so that none might vnderstande but those vnto whom they please to utter their meaning;

and

Poetes vnder colours, shew much wisdom.

and knewe them to be men of honest conuersation.

¶ We read of *Danae* the faire damosell, whom *Iupiter* tempted *Danae* full oft, and could neuer haue his pleasure, till at length he made it raigne golde, and so as she sat in her Chimney, a great deale fell vpon her lapper, the which she tooke gladly and kept it there, within the which golde, *Iupiter* himselte was comprehended, whereby is none other thing els signified, but that women haue bene, and will be overcome with money.

Likewise *Iupiter* lasing the faire maide *Isis*, could not haue his will, till he turned himself into a faire white Bull, which signified that beautie may overcome the best.

If a man could speake against couetous caltiues, can he better shew what they are, then by setting forth the straunge plague of *Tantalus*, who is reported to be in Hell, hauing Water coming still to his chin, and yet neuer able to drinke: And an Apple hanging befoze his mouth, and yet neuer able to eate?

Icarus would needes haue winges, and flie contrarie to Nature, whereupon when he had set them together with Glasse, and ioyned to his side, and mounted vp into the Ayre: But so sone as the Sunne had somewhat heated him, and his Glasse beganne to melt, he fell downe into a greate Riuer, and was drowned out of hand, the which water was euer after called by his name. Nowe what other thing doeth this tale shewe vs, but that euery man should not meddle with things about his compasse.

Midas desired that whatsoeuer he touched, the same might be gold: whereupon when *Iupiter* had graunted him his bound: his meate, drinke, and all other things turned into golde, and he choaked with his owne desire, as all couetous men lightly shalbe, that can neuer be content when they haue enough.

What other thing are the wonderfull labours of *Hercules*, but that reason should withstand affection, and the spirit for euer should fight against the flesh? Wee Christians had like Fables heretofore of ioly fellows, the Images whereof were set vp (in Gods name) even in our Churches. But is any man so madde to think that euer there was such a one as Saint *Christophor* was painted vnto vs? Nay God forbid. Assuredly when he liued vpon earth there were other houses buildd for him, then wee

D. liii.

haue

haue at this time, and I thinke Tailors were much troubled to take measure of him for making his garments. He might be of kinne to Garganteo if he were as bigge as he is set forth in *Au-
wrrp*. But this was the meaning of our elders (and the name self doth signifie none other) that every man should beare Christ vpon his backe, that is to say, he should loue his brother, as Christ loued vs, and gaue his bodie for vs: he should trauaile through hunger, cold, sorrowe, sicknesse, death, and all daungers, with all sufferance that might be. And whether should he trauaile to the cuerliuing God. But how? In darknesse? No forsooth by the light of his worde. And therefore *S. Christopher* beeing in the Sea, and not wel able to get out (that is to say) being almost drowned in sinne, (and not knowing which waie best to escape) an *Cromite* appeared vnto him with a Lanterne and a light therein, the which doth signifie none other thing to the Christian, but the true worde of God, which lighteneth the hearts of men, and giueth vnderstanding to the young lings (as the Prophet doth say.) Again, *S. George* he is set on Horsebacke and killeth a Dragon with his speare, which Dragon would haue deuoured a Virgine, whereby is none other thing meant, but that a King and every man, vnto whom the execution of Justice is committed, should defende the innocent against the vngodly attempts of the wicked, and rather kill such deuilles by *Parciall* lawe, then suffer the innocents to take any wrong. But who gaue our *Cleargie* any such authoritie that those *Monsters* should be in Churches, as lay mens bookes? God forbid by expresse worde, to make any grauen Image, and shall wee bee so hold to heake Gods will for a good intent, and call these *Idolles* laie mens bookes? I could talke largely of examples, and heape a number here together, aswell of *Ethnik* Authours, as of other here at home: but for feare I should be tedious, these for this time shall suffice.

Of Fables.

Apologic.

The fained Fables, such as are attributed vnto brute beastes, would not be forgotten at any hande. For not onely they delite the rude and ignorant, but also they helpe much for perswasion. And because such as speake in open audience, haue ever mo fooles to heare them, then wisemen to giue iudgements

ment: I would thinke it not amisse to speake much, according to the nature and phantasie of the ignorant, that the rather they might be won through Fables, to learne more weightie & graue matters, for all men can not brooke sage causes, and auncient collations: but will like earnest matters the rather, if some thing be spoken there among agreeing to their natures. The multitude (as *Horace* doth say) is a beast, or rather a monster that hath many heddes, and therefore like vnto the diuersitie of natures, varietie of inuention must alwaies be vsed. Take altogether of most graue matters, or deeply search out the ground of things or vse the quiddities of *Dunce*, to set forth Gods misteries: and you shall see the ignorant (I warrant you) either fall a sleepe, or els bid you farewell. The multitude must needes be made merie: & the more foolish your talke is, the more wise will they compt it to be. And yet it is no foolishnesse, but rather wisdom to win men, by telling of Fables to heare of Gods goodnesse. Undoubtedly fables well set forth, haue done much good at diuers times, and in diuers Commonweales. The Romaine *Menenius Agrippa*, alledging vpon a time, a Fable of the conflict made betwixt the parts of a mans bodie, and his bealie: quieted a marueilous stirre that was like to ensue, and pacified the vprore of sedicious Rebelles, which els thought for euer to destroy their Countrey. *Themistocles* perswaded the *Athenians* not to change their officers, by rehearsing the fable of a scabbed Foxe. For (quoth he) when many flies stood feeding vpon his rawe flesh, and had well fed themselves, he was contented at an others perswasion, to haue them slapt awaie: wherevpon there ensued such hungrie flies afterwards, that the sozie Foxe being all olone, was eaten by almost to the hard bone, and therefore cursed the time, that euer he greed to any such euil counsaile. In like maner (quoth *Themistocles*) if you will chaunge officers, the hungrie flies will eate you vp one after another, whereas now you liue being but onely bitten, and like to haue no farther harme, but rather much wealth and quietnesse hereafter, because they are filled and haue enough, that heretofore sucked so much of your bloud.

Now likewise, as I gaue a lesson how to enlarge an example, so may fables also in like sort be set out, and augmented at large

Fables how
needfull they
are to teache
the ignorant.

by amplification. Thus much for the vse of Fables. Again, sometimes feined narrations, and wittie inuented matters (as though they were true in deede) help wel to set forthward a cause, and haue great grace in them being apely vsed and well inuented. *Lucian* passeth in this point: and *Sir Thomas More* for his *Entopia*, can soner be remembred of me, then worthely praised of any, according to the excellencie of his inuention in that behalfe doth most iustly require.

¶ Digestio.

Digestio.

Digestion is an orderly placing of things, parting euery matter severally. *Tullie* hath an example hereof in his *Oratio* which he made for *Sextus Roscius Amarinus*. There are three things (quoth *Tullie*) which hinder *Sextus Roscius* at this time, the accusation of his aduersaries, the boldnesse of them, and the power that they bare. *Eruscus* his accuser hath taken vpon him to forge false matter, the *Roscians* kinfolke haue boldly aduentured, and will face out their doings, and *Chrisogonus* here that most can doe, will presse vs with his power.

¶ A Whisht or warning to speake no more.

Reticentia.

Awhisht is when we bid them holde their peace, that haue least cause to speake, and can doe little good with their talking. *Diogenes* being vpon the Sea among a number of naughtie packes, in a great strome of weather, when diuers of these wicked fellows cried out for feare of drowning, some with feined praiser to *Iupiter*, some to *Neptune*, and euery one as they best fantasied the Gods aboue: whisht (quoth *Diogenes*) for by Gods mother, if God himselfe knewe you to be here, you were like to be drowned euery mothers sonne of you. Meaning that they were so naught, and so fainedly made their praiser to false Gods, without mind to amend their naughtie life, that the liuing God would not leaue them unpunished, though they cried out neuer so fast. We vse this figure likewise when in speaking of any man: we say whisht, the Wolfe is at hand, when the same man cometh in the meane season, of whom we spake before.

Diogenes.

¶ Contrarietie.

Contrarietie.

Contrarietie, is when our talke standeth by contrary wordes or sentences together. As thus. Wee might disspasse some
one

one man, he is of a straunge nature: as euer I saw for to his friend he is churlish, to his foe he is gentle: giue him faire wordes and you offend him: checke him sharply, and you winne him. Let him haue his will, and he will lye in thy face: keepe him short and you shall haue him at commaundement.

¶ Freewill of speeche.

Freewill of speeche, is when we speake boldly and without feare, euen to the proudest of them, whatsoeuer we please or haue list to speake. *Diogenes*, heretofore excelled, and feared no man when he sawe iust cause to say his minde. This word was wanted such as hee was, and hath ouer many such as neuer honest man was, that is to saie, flatterers, flauers, and sootherers of vnus sayings.

¶ Stomacke grieffe

Stomacke grieffe, is when we will take the matter as hot as a toste. We need no examples for this matter hot men haue too many, of whom they may be bold and spare not that find themselves a cold. Sometimes we entreate earnestly, and make meanes by prayer to winne fauour. Sometimes we seeke fauour by speaking well of the companie present. As thus. Through your help my Lords, this good deede hath bin done. Sometimes we speake to hurt our aduersaries, by setting forth their euil behaviour. Sometimes we excuse a fault, & accuse & reprove. Sometimes wee with vnto God for redresse of euill. Sometimes wee curse the extreme wickednesse of some past good Rulers. In all which I thinke neither examples neede, nor yet any rehearshall had bin greatly necessary, considering al these come without any great learning, smiting, & for apt bestowing, iudgement is right needfull.

¶ Of figures and sentences called Schemes.

When any sentence upon the placing or setting of wordes, is sayd to be a figure: the said is alwaies called a Scheme, the which wordes being altered or displaced, the figure straight doth lose his name, and is called no more a Scheme. Of this sort there is diuers, such as hereafter followe.

¶ Doubles.

Doubles, is when we rehearse one and the same worde twise together. As wretched, wretched, that I am. *Tullie a. Verborum.*

gainst

gainst *Caſiline*, enueighing ſoye againſt his traterous attempts, ſaieth after a long rehearſed matter, and yet notwithstanding al this notorious wickedneſſe: The man liueth ſtill, liueth: *Raiſe Marie*, he cometh into the counſaile houſe, which is moze. Another. Dareſt thou ſhew thy face, thou wretched theeſe, thou theeſe, I ſay to thine owne father, dareſt thou looke abroade? Thus the oft repeating of one worde, both much ſtirre the hearer, and makes the worde ſeeme greater, as though a ſworde were oft digged and thruſt twiſe, or thriſe in one place of the body.

¶ Altering part of a worde.

*Paulus im-
mutatus
verbum.*



Altering parte of a worde, is when we take a letter or ſyllable from ſome worde, or els adde a letter, or ſyllable to a worde. As thus. *William Somer* ſeeing much adoe for accomptes making, and that the *Kinges Maiestie* of moſt wortheie memorie *Henrie* the eight wanted money, ſuch as was due vnto him: and pleaſe your grace (quoth he) you haue ſo many *Frauditours*, ſo mony *Conueighers*, and ſo many *Deceiuers* to get by your money, that they get all to themſelues. Whether he ſayd true or no, let God iudge that, it was unhappely ſpoken of a ſoole, and I thinke he had ſome *Schoolemaſter*: He ſhould haue ſaide *Auditours*, *Surueighours*, and *Receiuers*.

¶ Repetition.

*Repetitio a
primo.*



Repetition, is when we beginne diuers ſentences, one after an other: with one and the ſame worde. As thus: When thou ſhalt appeare at the terrible day of iudgement, before the high *Maiestie* of God, where is then thy riches? Where is then thy daintie fare? Where is then thy great band men? Where are then thy faire houſes? Where are then thy *Landes*, *Pastures*, *Parkes*, and *Forreſts*? I might ſay thus of our ſoueraigne *Lorde* the *Kings Maiestie*, that poſe is: *King Edward* hath ouerthrowen *Idolatrie*, *King Edward* hath banished ſuperſtition: *King Edward* by Gods help, hath brought vs to the true knowledge of our creation: *King Edward* hath quieted our conſciences, and laboured that all his people ſhould ſecke health, by the death and paſſion of *Chriſt* alone.

¶ Conuerſion.

Conuerſion

Conuerſion, is an oft repeating of the laſt worde, and is contrary to that which went before. When iuſt dealing is not vſed: wealth goeth awaie, frendſhip goeth awaie, truth goeth awaie, all goodneſſe (to ſpeake at a worde) goeth awaie. Where affections beare rule, there reaſon is ſubdued, honeſtie is ſubdued, good will is ſubdued, and all things els that withſtand euill, for euer are ſubdued,

¶ Comprehension.

Comprehension, is when both the aboue rehearſed figures, are in one kind of ſpeaking vſed, ſo that both one firſt word muſt oft bee rehearſed, and likewiſe all one laſt worde. What winneth the hartes of men: liberalitie: What cauſeth men to aduſture their liues, and die willingly in defence of their maſters: liberalitie. What continueth the ſtate of a king: liberalitie. What becometh a woman beſt, and firſt of all: ſilence. What ſecond: ſilence. What third: ſilence. What fourth: ſilence. Yea, if a man ſhould aſke me till Domes daie, I would ſtill crie ſilence, ſilence: without the which no woman hath any good giſt, but hauing the ſame, no doubt ſhe muſt haue many other notable giſts, as the which of neceſſitie, doe euer followe ſuch a vertue,

¶ Progreſſion.

Progreſſion ſtandeth vpon contrary ſentences, which anſwere one another. If we would rebuke a naughtie boy, we might with commendings a good hope, ſay thus, What a boy art thou in compariſon of this fellow here. Thou ſleepeſt: he wakes: thou pleaſeſt: he ſtudieſt: thou art euer abroade: he is euer at home: thou neuer waites: he ſtill doth his attendance: thou careſt for no bodie: he doeth his duetie to all men: thou doeſt what thou canſt to hurt all, and pleaſe none: he doeth what he can to hurte none, and pleaſe all.

Like ending, and like falling.

Then the ſentences are ſaid to end like, when thoſe wordes doe ende in like ſyllables which do lacke caſes. Thou liueſt wickedly, thou ſpeakſt naughtie. The rebels of Northfolke (quoth a moſt wortheie man that made an inuective againſt them) though flauerie, yet we nobilitie: in deepe miſerably, in faſhion cruelly, in cauſe deuiliſhly. Sentences alſo are ſaid to fall like

*Conuerſio
eiſdem in
extremum.*

*Conuerſio in
eadem.*

*Silence be-
commeth a
woman.*

Progreſſio.

*Similitudo
ſententiarum, ſimili-
ter cadens.*

like when diuers wordes in one sentence ende in like cases, and that in rime. By greate trauaile is gotten much auaille, by earnest affection men learne discretion.

These two kindes of Crognation are then most delicefull, w^he contrary things are repeated together: when that once againe is vttered which before was spoken: when sentences are turned and letters are altered. Of the first this may be an ex^ample: where learning is loued, there labour is esteemed: but when slothe is thought solace, there rudenesse taketh place. A King is honoured that is a King in deed: will you drinke or you go, or will you go or you drinke. There is a difference betwixt an *Hospitalitie*, and a *Hospital*. He is a meetter man to drine the cart, the to serue the court: through labo^r cometh hono^r, through idle liuing foloweth hanging. Diuers in this our time delite much in this kinde of writing, which beeing measurably vsed, deliteth much the hearers, other wise it offendeth, and wearie the mens eares with facie^rtie. *S. Augustine* had a goodly gift in this behalfe, and yet some thinke he forgot measure, & vsed ouermuch this kind of figure. Notwithstanding, the people were such where he liued, that they tooke much delite in rimed sentences, and in Orations made balade wise. Yea, they were so nice and so watward to please, that except the Preacher from time to time could rime out his sermon, would not lag abide the hearing. *Tacitus* also sheweth that in his time, the Iudges and Seruantes at the lawe, were giuen to vse this kinde of phrase, both in their writing; and also in their speaking. Yea, great Lordes would thinke themselves contemned, if learned men (when they speake before them) sought not to speake in this sort. So that for the flowing stile and full sentence, crept in *Spinstrells* elocution, talking matiers altogether in rime, and for waightnesse and grauitie of wordes, succeding nothing els but wantonnesse of inuention. *Tullie* was forsaken, with *Linie*, *Cassar*, and other: *Apuleius*, *Anthonis*, with such *Spinstrell* makers were altogether followed. And I thinke the Popes heretofore (seeing the peoples folle to bee such) made all our Hymnes and Anthemes in rime, that with the singing men, playing of Organs, ringing of Belles, and riming of Hymnes and Sequences, the poepe ignorant might thinke the harmonie to be heauily, and verely

Augustine.

Tacitus.

Rimed sentences, vsed without measure.

Rimes made to mocke the simple.

berely beloue that the Angels of God made not a better noyre in heauen. I speake thus much of these is. figures, not that I thinke folle to vse them (for they are pleasant and praise worthy) but my talke is to this ende, that they should neither onely nor chiefly be vsed, as I know some in this our time, do onermuch vse them in their writings. And ouermuch (as all men knowe) was neuer good yet. Yea a man may haue ouermuch of his mothers blessing if he will neuer leaue blessing. Therefore a measure is best, yea, euen in the best thinges. And thus farre for these two figures.

¶ Egall members.

E Gall members are such, when the one halfe of the sentence *Paria paribus relata.* answereth to the other, with iust proportion of number, not that the sillables of necessitie should bee of iust number; but that the eare might iudge them to be so egall, that there may appeare small difference. As thus: Law without mercie, is extreme power, yet men though folly deserue such Justice. Learning is daungerous, if an euill man haue it. The more noble a man is, the more gentle he should bee. *Isocrates* passeth in this be halfe, who is thought to write altogether in number, keeping iust proportion in framing of his sentence.

¶ Like among themselves.

S entences are called like when contraries are set together, *Similia inter se.* and the first taketh asmuch as the other following: and the other following taketh asmuch awaie, as that did which went before. As thus: Lust hath overcome shamefastnesse, impudence hath overcome feare, and madnesse hath overcome reason. Or els sentences are said to be like among themselves, when euery part of one sentence is egall, and of like waight one with an other. As thus: As is knowne, tried, proued, euident, open, and assured that I did such a deede. An other. Such riot, Dicing, Carding, picking, stealing, fighting, Ruffians, Queanes and Harlots must needes bring him to naught.

Gradation.

G radation, is when we rehearse the worde that goeth next before, and bring an other word thereupon that encreaseth the matter, as though one should goe vp a paire of stappes and not leaue till he come at the top. Or thus: Gradation is when

a sentence is disseuered by degrees, so that the word which endeth the sentence going before woeth begin the next. Labour getteth learning, learning getteth fame, fame getteth honour, honour getteth blisse for euer. An other. Of sloth cometh pleasure, of pleasure cometh spending, of spending cometh whooring, of whooring cometh lack, of lacke cometh chere, of chere cometh hanging, and there an end for this worlde.

¶ Regression.

Regression.

That is called regression, when we repeate a worde effone that hath bin spoken & rehersted before, whether the same be in the beginning, in the middest, or in the latter ende of a sentence. In the beginning, thus. Thou art ordeined to rule o'ther, and not other to rule ther. In the middest, thus. He that hath money hath not giuen it, and he that hath giuen money, hath not his money still, and he that hath giuen thanks: hath thanks still, and he that hath them still, hath giuen them notwithstanding. In the latter ende, thus. Man must not liue to eate, but eate to liue. Man is not made for the sabboth, but the sabboth is made for mā. If man do any filthy thing, and take pleasure therein: the pleasure goeth away, but the shame carieth stil. If man do any good thing with paine, the paines goe awaie, but the honestie abideth still.

¶ Wordes loose.

Dissolutum.

Wordes loose are such, which as are vttered without any addition of coniunctions, such as knette words and sentences together. As thus. Obeye the King, feare his lawes, keepe thy vocation, doe right, seeke rest, like well a little, vse all men, as thou wouldest they should vse thee.

¶ Outcriyng.

Exclamatio.

Outcriyng, is when with voyce we make an exclamation. Oh Lord, O God, O worlde, O life, O manners of men? O Death, where is thy sting? O Hell, where is thy victorie?

¶ Oft vsing of one word in diuers places.

Can he haue any mans hate in him, or deserueth hee the name of a man, that cruelly killeth a poore innocent man, who neuer thought him harme.

¶ A cause giuen to a sentence vttered.

Ifear not mine aduersarie, because I am not guiltie. I mistrust not the Iudges, because they are iust, the Quest will not cast me, the matter is so plaine.

If A cause giuen to things contrary.

Better it were to rule, then to serue. For, he that ruleth, liueth: because he is free. But he that serueth, cannot be saide to liue. For where bondage is, there is no life properly.

Sufferaunce.

Take your pleasure for a time, and doe what you list, a time will come when accountment shall be made. When thinges cannot be that we would haue, we should will that, which we can haue. Patience is a remedie for euery disease.

Permissio.

A doubting.

Shall I call him foole, or shall I call him varlet, or both? Another. What made him to commit such a Robberie? Lacke of money, or lacke of wit, or lacke of honestie? I doubt whether to call him a foolish knaue, or a knauish foole. When much matter was here in England, for calling the Pope supreme head of the Church (quoth a Spanyard, that whilome was of the Popes Court in Rome) you doubt much here in England, whether the Pope be head of the Church or no, and great variaunce there is amongst you, at the which folly of yours I do much maruaile, for wee doubt much at Rome whether hee bee a member of the Church at all or no.

Dubitatio.

A Spanyards doubt.

Reckening.

Reckening is when many thinges are numbred together. There is no create, no house, no man, no childe, no shoppe, no lodging in al this Towne, but he hath bene in it. There is no Stone, no Diamond, no Sapphire, no Rubie, no Christall: no Turcasle, no Emerode, but he knoweth them perfectly. By this figure wee may enlarge that, by rehearsing of the partes, which was spoken generally, and in fewe wordes. This may bee an example. Such a Gentleman being an vnthrift, hath spent all that euer he had. Thus the sentence may be amplified, if wee shew particularly what he had, and tell seuerally how he spent it. Looke what enheritance came to him (which was no smal thing) by the deach of his owne kinne, and his wiues kinnsfolke: What

Diminutio.

Sentence amplified by seuerall rehearsing of things

dower forer he had by mariage of his wife, which by report was a very great thing: What forer he got by Executorship: What forer the Kinges Maestie gaue him. What booties forer he got in Warrefare: looke what money he had, what Plate, what Apparill, what Household stufte, what Land and Lordships, what Sheepe, Woods, Parkes, and Meadows, yea, what forer he had mouzable, or vnnionable, his house, and all that euer he had: he hath so spent in fewe daies, so waisted it, and made such hauocke of all together, among the beastly companie of filthie Queenes, among abhominable Harlots, with banquetting from day to day, with sumptuous rare suppers, with drinking in the night, with dainties and delicates, and all such sweete delites, with Dicing, Carding, and all manner of gameing: that he hath now left neither croffe nor crucifixe, no not a bodkin in all the world to blesse himselfe with all. Thus these wordes (he hath spent al his goodes in riot) are dilated and set forth at large, by rehearsing severally euery thing one after an other.

Reasoning a matter with our selues.

Disputatio.

Then we reason the matter with our selues, when we aske questions of our selues, and answer therunto. As thus. How came this good fellowe by all that he hath? Did his father leaue him any Lande? Not a foote. Did his friends giue him any thing? Not a groate. Hath he serued in any vocation, to heape vp so much wealth? None hath liued more idely. Doth he not leane to some Noble man? Yea, but he neuer receiued more then fower marke wages. How then commeth he by al that euer he hath, liuing without labour, hauing no friendes to helpe him, hauing so little to take vnto by all outward apparance, and spending so liberally, and owing no man a groate in all the world? Assuredly, it cannot be other wise, but that he commeth naughtily by most of that which he hath. An other. Seeing thou art so basely borne, so poore in state, so smally learned, so hard fauoured, and hast no witte at al, what meanest thou to vaunt thy selfe so much, and to make such bragges as thou doest. What doth make thee to waxe so proude? Thy stocke whereof thou didest come? Why man they are very base folke. Thine owne wealth? Cush, thou art as poore as Job. Thy learning? Parie thou neuer camst yee where.

where any learning did growe. Thy beautie: Now in good sooth,
a worse favoured man can there not be vpon earth againe. Thy
witt: Now God he knoweth, it is as blunt as many bee. What
other thing then is all this thy bragging, but plaine madnesse.

¶ Resembling of things.



Resembling of things, is a comparing or liking of
looke, with looke, shape, with shape, and one thing
with an other. As when I see one in a great heate,
and fiercely set vpon his enemye, I might say, he se-
eme at him like a Dragon. Or thus. He lookes like
a Tiger, a man would think he would eate one, his countenance
is so ougle. He speakes not, but he barkes like a Dog: he whets
his teeth like a Boze, he beates the ground with his foote like a
great Horse: he is as ramping as a Lyon. By this figure called
in Latine *Imago*, that is to say an Image, we might compare one
man with an other, as *Salust* compareth *Cesar* and *Caio* together,
or wee might heape many men together, and proue by large re-
hearfall any thing that wee would, the which of the *Logicians* is
called induction.

¶ Answering to our selfe.

We are saied to answer our selfe, when we seeme to tell
our self what we will doe, *Phedria* in *Terence* beeing *Sibi ipse re-*
much troubled and out of quiet, because hee was not *sponso.*
receiued of his woman, but shut out of doores, when he was most
willing to see her, made as though he would not come to her af-
terwards, nor yet see her at all, when she did most gently sende
for him. And therefore beeing in his anger, thus he saied: Well,
what shall I doe? Shall I not goe, no: euen now when she sends
for me of her owne accorde? Or shall I bee of such a nature, that
I cannot abide the despitefulnesse of Harlots? Who hath shut
me out, she calles me againe. Shall I goe to her? Nay I wil not
though she entreate me neuer so faire.

Order.



Order is of two sorts, the one is when the worthier is
preferred and set before. As a man is set before a wo-
man. The second is, whē in amplification, the weigh-
tiest words are set last, & in diminishing the same are
set

let saymost. With what looke, with what face, with what heart dare thou doe such a deed?

Of Briefe describing, or circumscription.

*Circumscrip-
tio.*

Circumscription is a briefe declaring of a thing. As thus. He is free that is subiect to no euill. It is a vertue to chace the vice.

There are diuers other colours of *Rhetorique*, to commend and set forth a sentence, by chaunge of wordes and much varietie of speech, but I had rather offende in speaking too little, then deserue rebuke in saying too much. For asmuch as close silence may soner be pardoned, then immoderate babling can want iust blame, and therefore thus an ende.

Of Memorie.



SI haue laboured to set out the other parts of *Rhetorique*, in such ample wise as I thought most needfull, so it standeth me in hande, not to slacken mine endeuour, now that I am come to speake of memorie. For, though man haue vnderstanding and iudgement, which is one part of wisdom: yet wanting a remembraunce to apply things aptly, where time and place shal best require: he shall doe but small good with all his vnderstanding. And therefore it is saied not without reason, that the same is memorie to the mind, that life is to the bodie. Now then what els must they doe that esteeme reason and loue knowledge, but cherish the memorie from time to time, as an especiall and soueraine preseruatiue, against the infection of cankerd obliuion. The Faulkners say, it is the first point of hauking to holde fast. And yet I cannot thinke otherwise, but that in all good learning also, it is best & most expedient euermore to holde fast. For what auaille good thinges if wee cannot keepe them, if we receiue them in at one eare, and let them out as fast againe at the other eare? A good christie man will gather his goodes together in time of plentie, and lay them out againe in time of need: and shal not an Oratour haue in store good matter, in the chest of his memorie, to vse and bestow in time of necessitie? I doubt not, but all men desire to haue a good remembraunce of thinges, the which what it is, how it is deuised, and how it may be preserued, I will shewe in as fewe wordes as I can.

What

¶ What is memorie.

Memorie is the power retentive of minde, to keepe those things, which by mans wit are conceiued, or thus. *Memorie, what it is.*
 Memorie is the power of the minde that containeth things receiued, that calleth to minde things past, and reneweth of such things forgotten.

¶ The places of Memorie.

Medical Philosophies declare, that in the former part of the head lieth the common sense, the which is therefore so called, because it giueth iudgement, of all the fine outward senses, onely when they are presently occupied about any thing. As when I heare a thing, or see a thing, my common sense iudgeth, that then I doe heare, or see the same. But the memorie called the Treasurie of the minde, lieth in the hinder part, the which is made most perfect by temperatnesse, and moderation of qualities in the braine. For where humours exceede or want, there must needes ensue much weakenesse of remembrance. Children therefore being ouer moist, and old men ouer drie, haue neuer good memories. Again, where ouer much colde is, and extreme moisture, there is euer much forgetfulness. Therefore it auaileth greatly, what bodies we haue, and of what constitution they bee compact together. For such as be hot and moist, do sone conceiue matters, but they keepe not long. Again, they that be colde and drie, doe hardly conceiue, but they keepe it surely when they once haue it. And the reason is this, heate being chiefe qualitie, doth drawe things vnto it (as we may see by the Sunne) the which notwithstanding are sone after dissipated and resolued. Again, who hath seene a print made in water of any earthly thing? Then though heate and moisture together drawe things vnto them, yet (wee see plainly) they cannot long hold them. But when the braine is colde and drie, things are therefore the faster holden, because it is the propertie of colde and drought, to thicken all things, and to harden them fast together, as we see the water through coldnesse is congeled, & soft things are frozen oftentimes: almost as hard as a stone. So that moisture through heate being chiefe qualitie, doth drawe: & drought through coldnesse, which is chiefe contrarie to heate, doth harden

Ch 18: & and
old mē haue
but euill me-
mories.

Hot & moist
bodies sone
conceiue.
Colde and
drie keepe
things sure.

Memorie in
the latter
parte of the
head.

and make thinges fast together. But now how doe wee knowe, that the memorie resteth in the latter part of the head? No doubt experience hath moued, and confirmed this to bee most true. For ther e hath beene some, that beeing hurt in that part, haue vtterly forgot their owne name. I doe remember one man, that (beeing hurt in that place, at the insurrection of the Lincolnshire men, fifteene yeres past) could not deuise the making of some Letters in his Crosse rowe, when he tooke penne and inke to write to his friend, whereas befoze that time, he wrote both fast and faire, and was well learned in the Latine. And therefore when he wrote, he would stand musing a great while, befoze he could cal to remembrance, how he vsed to make a P. A. G. or such an other Letter: wherevpon diuers much marvelled what he would haue, or what he ment at the first time. For being grieued and willing to ask helpe, he could not vtter his meaning, for lacke of remembrance, and yet his tongue serued him well otherwise, to vtter whatsoeuer came in his head.

The deuision of Memorie.

Memorie di-
uided.

Memorie is partly naturall, and partly artificiaall. Naturall memorie, is when without any precepts or lessons, by the onely aptnesse of nature, we beare away such thinges as we heare. Wherein some heretofore did much excell, and greatly passe al other. As *Themistocles*, who had so good a memorie, that when one proffered to teach him the art of Memorie: nay by *Saint Paul* (quoth he) teach me rather the arte of forgetting. Declaring thereby that his memorie was passing good, and that it was more plaine for him, to forget such thinges as he would not kepe, then hard to remember such thinges as he would knowe.

Themistocles.

Mithridates.

Mithridates also had such an excellent memorie, that where as he was Loyde and Ruler ouer xii. straunge Countreys, that speake diuers speeches one from an other: he was able to talke with every one of them in their owne countrey language.

Cyrus.

Likewise *Cyrus* King of the *Persians*, hauing a great armie of men, knewe the names of all his Souldiers.

Cyneas.

Cyneas Ambassadour for King *Pyrrhus*, called every one by his name, that was in the Parliament house at Rome, the second day

day after he came thither, the number of them being foure times as many as they bee, that belong vnto the Parliament here in England.

Julius Caesar is reported that he could reade, heare, and tell one what he should write, so fast as his penne could runne, and endite Letters himselte altogether at one time.

Julius Caesar,

Thus we see that naturall men haue had wonderfull memories, as cōtrariwise there haue bene heard of as straunge forgetful wittes. Some hath not knowne his right hand from his left. An other hath forgot his owne name. An other hath caried his knife in his mouth: and hath runne rounde about the house seeking for it. An other hath told a tale halfe an houre together, and immediately after hath forgot what he spake all that while.

Forgetfull wittes.

Cicero telleth of one *Curio*, that where as he would make a deuision of three parts, he would either forget the third, or make vp a fourth, contrary to his first purpose and entent.

This I remember being a boye, that where as a Preacher had taken vpon him to set forth the twelue Articles of our belief, he could not in all the world finde out past nine: so that he was faine to say, he was assured there was twelue, wherefoeuer the other thre were become, and he doubted not but the hearers knew them better then he did, and therefore he would for his part say no moze, but commit them al to God, and those nine (thought he) were enough for him at that time, to set forth and expounde for their vnderstanding.

Belike this man had the art of forgetting.

Now the best meane both to amende an euill memorie, and to preferue a good, is first to keepe a diet, and eschewe surfittes, to sleepe moderatly, to accompanie with women rarely, and last of all to exercise the witte with cunning, of many thinges without booke, and euer to be occupied with one thing or other. For euen as by labour the witte is whetted, so by lither nesse the witte is blunted.

Preseruation of memorie.

But now concerning the other kinde of memorie called artificiall, I had need to make a long discourse, considering y^e strangeness of the thing to the Englishe eare, and the hardnesse of the matter, to the ignorant and vnlearned. But first I will shew from whence it hath beginning, and vpon what occasion it was first in-

uented, before I adventure to declare the precepts that belong
unto the same.

¶ The first founder of the art of Remembraunce.

*Simonides
first Authour
of the arte of
remembrance.*

THE invention of this Arte, is fathered upon *Simonides*, for when the same man (as the Fable recordeth) had made in behalfe of a triumphant Champion called *Scopas*, for a certaine somme of money a Ballade, such as was then wont to be made for Conquerours: he was denied a peece of his reward, because he made a digression in his song (which in those daies was customably vsed) to the praise and commendation of *Castor & Pollux* (who were then thought being Twinnes, & got by *Iupiter* to be Gods) of whom the Champion willed him to aske a portion, because he had so largely set forth their worthy doings. Now it chauced, that where as there was made a great feast, to the honour of the same Victorie, and *Simonides* had beene placed there as a guest, he was sodainly called from the Table, and told that there was two yong mē at the doore, and both on horse back, which desired most earnestly to speak with him out of hand. But when he came out of the doores, he saw none at all: notwithstanding, he was not so sone out, and his foote on the Thresholde, but the Parlour fell downe immediatly vpon them all that were there, and so crused their bodie together, and in such sort, that the kinfolk of those that were dead, comming in, and desirous to burie them euery one according to their calling, not onely could they not perceiue them by their faces, but also they could not discern them by any other marke of any part in all their bodie. Then *Simonides* well remembryng in what place euery one of them did sit, tolde them what euery one was, and gaue them their kinfolkes carcases, so many as were there. Thus the arte was first inuented. And yet (though this be but a Fable) reason might beate thus much into our heades, that if the like thing had bene done, the like remembrance might haue bene vsed. For who is he that seeth a dosen sit at a table, whom he knoweth verie well, cannot tell after they are all risen, where euery one of them did sit before? And therefore, be it that some man inuented this tale: the matter serueth well our purpose, and what neede wee any more?

¶ What

What things are requisite to get the art of Memorie.



They that will remember many things, and rehearse them together out of hand: must learne to haue places, and digest Images in them accordingly.

A place what it is.

A place is called any rounge, apt to receiue things.

An Image what it is.

An Image is any Picture or Shape, to declare some certaine thing thereby. And euen as in waxe we make a print with a seale, so we haue places where liuely pictures must be set. The places must be great, of small distaunce, not one like an other, and euermore the first place must bee made notable about the rest, hauing alwaies some seuerall note from the other, as some Antique, or a hand pointing, or such like, that the rather hauing a great number of places, wee might the better knowe where wee are, by the remembraunce of such notable and straunge places. And thus hauing the well appointed, we must keepe them fresh in our memorie, and neuer chaunge them but vse them still, whatsoeuer we haue to say. But the Images we may chaunge, as the matter shall giue iust cause, vsing such as shall serue best for the knowledge of things. The which Images must bee set forth, as though they were stirring, yea, they must be sometimes made ramping, & last of al, they must be made of things notable, such as may cause earnest impression of things in our minde. As a notable euill faouered man, or a monstrous Horse, such as Sainct Georges Horse was wont to be, or any such like helpe well for remembraunce.

Places how they must be.

Images how they must be.

- i. The places of Memorie are resembled vnto Ware and Paper.
- ii. Images are computed like vnto Letters or a Seale.
- iii. The placing of these Images, is like vnto wordes written.
- iiii. The utterance and vsing of them, is like vnto reading.

And therefore, as we doe reserue Paper, and yet chaunge our writing, putting our wordes as occasion shall serue, and setting other in their rounge: so may we doe for the Images

P. v.

images inuented, chaunge our Picture oft, and reserue the Papers stil. Some gather their places & Images out of the Crosse rowe, beginning euery Letter with the name of some Beast, and so goe through the whole, making in euery beast fūe seuerall places, where the impression of things shall bee made, that is to say, in the Head, the Bellie, in the Taile, in the former parte of the legges, & also in the hinder part. So that by this meanes there shall be gathered, an hundred and fiftene places. Some againe will set their places in his head or hodie, with whom they speake. As to make the nose, the eyes, the forehead, the haire, the eares, and other partes to serue for places. And for making places in any house, Church, or other rōume, this lesson is also giuen, that we enter our first places alwaies vpon the right hande, neuer returning backe: but going on still as I might say in a Circuite, till we come to that place where wee first began. But first before the Images bee inuented, the places must bee learned perfectly, and therefore one giueth counsaile that we should goe into some solitary place where no cōpanie is, and there make our places, walking vp and downe fower or fūe times, and calling stil to our remembrance what, and where the places are. And not only to doe this once or twice, but to labour in it two or thre daies at seuerall times vntill we shalbe able to tel our places vpon our fingers ends

And now to make this hard matter somewhat plaine, I will vse an example. My friend (whom I tooke euer to bee an honest mā) is accus'd of theft, of adulterie, of rōt, of manslaughter, and of treason, if I would keepe these wordes in my remēbrance, and rehearse them in order as they were spoken, I must appoint fūe places, the which I had neede to haue so perfectly in my memorie, as could be possible. As for example, I will make these in my Chamber. A dooze, a window, a presse, a bedstead, and a chimney. Now in the dooze, I will set *Iacobs* the cheefe, or some such notable verlet. In the windowe I will place *Venus*. In the Presse I will put *Apitius* that famous Glutton. In the Bedstead I will set Richard the third King of England, or some notable murderer. In the Chimney I will place the blacke Smith, or some other notable Traitor. That if one repete these places, and these Images twice or thrise together, no doubt though he haue but a

meane

meane memorie, he shall carie away the wordes rehearsed with ease. And like as he may doe with these five words, so may he doe with five score, if he haue places fresh in his remembraunce, and doe but use himselfe to this trade one fortnight together.

Therefore though it seeme straunge and foolish to them that knowe it not, yet the learned haue taken this way, and doubt not but maruailes may bee done, if one haue places readie made for the purpose, and haue them fresh in his remembraunce. For what other thing els do they that appoint Images in certaine places made for that purpose, but write (as a man would say) vpon Paper, that which is spoken vnto them? What maketh the old man (that for lacke of natural heate and moisture, scant knoweth his right hand from his left) remember in the morning where he laid his purse all night, but the beds head which lightly is the appointed place for all mens purses, especially such as bee wayfarers, and haue but little store. Shal some Gentleman play blindfold at the Chesse, and cannot a learned man be able to rehearse by a score or two of straunge names together. A Heteheard hauing the charge and keeping of twentie score head of Beastes in a wilde Fenne, that belong to diuers men, will not only tell who be the owners of al such cattel, but also he will shew a man twise a weeke where any one is feeding, and if he want one among the whole, he will tell immediatly what it is, and whose it is that is wanting. Then sonde are they that coumpt the Arte of memorie so hard, seeing they will neither proue the hardnesse of it, nor yet blush at the matter, when they see poore Heteheards goe so farre beyond them. How many things doth memorie containe marvellous to behold, and much more would, if we were not altogether slouthfull, and as carelesse to keepe, as wee are to get, good things I meane, not goodes of this world. Euery Artificer hath through exercise and labour, an artificiall memorie, sauing the Learned man onely, who hath most neede of it aboue all other.

When wee come to a place where we haue not bene many a day before, wee remember not onely the place it selfe, but by the place, wee call to remembraunce many thinges done there. Wea sometimes a window maketh some remeber, that they haue stolne in their daies some thing out of it. Sometimes a chimney telleth
them

them of many late drinkings and sitting vp by the fire. Sometimes a Bedstead putteth them in remembrance of many good moxowes: sometimes a dooze, & sometimes a parler. Thus we see places euen without Images, helpe oft the memorie, much more then shall we remember, if we haue both places and Images.

But now, because I haue halfe wearied the Reader with a tedious matter, I will hartten him againe with a mery tale. At the time of rebellion in Northfolke, there was a Priest among all other, adiudged to die vpon a Gibet in a greene place, a little from the high way side. This Priest seeing the place at his last ende, stood a while musing wih himself, and said to the companie there. Now Lorde God what a thing is this. It comes to my remembrance now, that about fowerterne yeares past, I was merrie here vpon this bancke, with an other Priest, and wallowing me downe vpon the grasse, I saied these wordes: *Hac requies mea in saculum seculi, hic habitabo quoniam elegi eam.* The which Sentence being a Psalm of Dauid, is nothing els in English: But this is my resting place for euer and euer, here shall be my dwelling, because I haue chosen it. And now (quoth he) I finde it to bee ouer true, so that I thinke it bee Gods will I should die, and therfore I take it in good worth, and thus I desire you al to pray for me. Thus we see that the place brought him in remembrance of a Sentence, spoken fowerterne yeares before.

Therefore, this knowledge is not to bee neglected, no though wee doe contemne it, yet we haue the vse of it. For if we be fully disposed to remember a thing, wee doe call vp the memorie, and stirre it to minde thinges there vnto. As if one bee called Mungo: sieloe, and I feare to forget this name, I might remember the wing of a birde, and a greene feelde to walke in. Sometimes we remember the whole, by keeping in minde some parte of a word. As when one is called Crowcroft, I might by remembering of a Crowe, the rather minde his name. Notwithstanding there bee some (among whom is *Erasmus*) which like not this Art of Memorie, but say it rather hindereth then helpeth a mans wit. And yet Tullie the greatest Orator among the Romaines, did well allowe it, and proued it good by a natural reason. For where as we knowe some thinges (saierh he) onely by understanding, and some
by

God graunt
all Rebelles
like remem-
braunce.

Remem-
braunce by
things like.

by the sense of seeing, those wee keepe best in our mindes, which we know by sight, and haue marked with our eyes. As for example. When I see a Lyon, the Image thereof abideth faster in my minde, then if I should heare some report made of a Lyon. Among all the senses, the eye sight is most quicke, and conteineth the impression of things more assuredly, then any of the other senses doe. And the rather when a man both heareth and seeth a thing (as by artificiall memorie, he doth almost see thinges liuely, hee doth remember it much the beter. The sight printeth thinges in a mans memorie, as a Seale doth print a mans name in Waxe. And therefore, heretofore Images were set vp for remembrance of Saints, to be Lay mens bookes, that the rather by seing the Pictures of such men, they might be stirred to follow their good liuing. The which surely had bene well done, if GOD had not forbidden it. But seeing thinges must be done, not of a good end, but euen as GOD hath commaunded, it is well done that such Idolles are cleane taken out of the Church. Hap for this purpose whereof wee now write, they would haue serued gaily well. Thus the art is sone tolde, but the practise of it is all. And therefore, if one desire to excell herein, let him take paines to gather his places together, and keepe them well in remembrance, prouing by halfe a score, how he shalbe able to vse a hundred. And no doubt, but time and exercise shall make him perfect. For the best art of memorie that can be, is to heare much, to speak much, to reade much, and to write much. And exercise it is that doth al, when we haue saied all that euer we can.

Of Pronunciation.

Pronunciation is an apt ordering, both of the voyce, countenance, and al the whole bodie according to the word which it is of such wordes and matter, as by speech are declared. Vtterance what it is. The vse hereof is such, for any that liketh to haue praise, for telling his tale in open assembly, that hauing a good tongue, and a comely countenance, he shall be thought to passe all other, that haue the like vtterance: though they haue much better learning. The tongue giueth a certaine grace to euery matter, and beautifieth the cause in like maner, as a sweete sounding Lute, much setteth forth a meane deuised Ballad. Or as the sounde of a good instrument

Demosthe-
nes saying of
pronuncia-
tion.

Aeschines.

ment stirreth the hearers, and mooueth much delite, so a cleare sounding voyce, comforteth much our deintie eares, with much sweete melodie, and causeth vs to allow the matter, rather for the reporters sake, then the reporter for the matters sake: *Demosthenes* therefore, that famous Oratour, being asked what was the chiefeest point in all Oratorie, gaue the chiefe and onely praise to Pronunciation, being demaunded, what was the second, and the third, he stil made aunswere Pronunciation, and would make no other aunswere till they left asking, declaring hereby, that arte without utteraunce can doe nothing, utteraunce without art can doe right much. And no doubt, that man is in outward appearance, half a good Clarke that hath a cleane tongue, and a comely iesture of his bodie. *Aeschines* likewise, being banished his Countrey through *Demosthenes*, when he red to the *Rodians* his owne Oration, and *Demosthenes* aunswere thereunto, by force wherof he was banished, and all they maruelled much at the excellencie of the same: then (*quod Aeschines*) you would haue maruelled much more, if you had heard him selfe speake it. Thus being cast in miserie and banished for euer, he could not but giue such great report of his most deadly and mortall enemie.

The parts of Pronunciation.

Pronunciation standeth partly in fashioning the tongue, and partly in framing the iesture.

The tongue or voyce is praise worthe, if the utteraunce be audible, strong, and easie, and apt to order as wee list. Therefore, they that minde to get praise in telling their minde in open audience, must at the first beginning, speake some what softly, vse more pausing, and being somewhat heated, rise with their voyce, as time and cause shall best require. They that haue no good voyces by nature, or cannot well utter their wordes, must seeke for helpe els where. Exercise of the bodie, fasting, moderation in meate and drinke, gaping wide, or singing plaine Song, and counterfeiting those that doe speake distinctly, helpe much to haue a good deliuerance. *Demosthenes* being not able to pronounce the first letter of that Arte which he professed, but would say, for, *Rhetorike*, *Letolike*, used to put little stones vnder his tongue, and so pronounced, whereby he speake at length so plainly,

ly, as any man in the world could doe. Musicians in England haue used to put gagges in childrens mouths, that they might pronounce distinctly, but now with the lesse and lacke of Musick, the soue also is gone of bringing vp children to speake plainly. Some there bee that either naturally, or through folly haue such euill voyces, and such lacke of vtterance, and such euill faul-
Faultes in
pronuncia-
tion.
 ture, that it much defaecth all their doings. One pipes out his wordes so small, though default of his winde pipe, that ye would thinke he whistled. An other is houre in his throat, that a man would thinke, he came lately from scouring of Harneisse. An other speakes, as though he had Plummes in his mouth. An other speakes in his throat, as though a good Ale crumme stuck fast. An other rattles his wordes. An other chopps his wordes. An other speakes, as though his wordes had neede to bee heaued out with leauers. An other speakes, as though his words should bee weighed in a Ballaunce. An other gapes to fetch winde at euery third worde. This man barks out his English Rozen-like, with I say, and thou sayd. And other speakes so finely, as though he were brought vp in a Ladies Chamber. As I knewe a Priest that was as nice as a Runnes Henne, when hee would say Masse, he would neuer say *Dominus vobiscum*, but *Dominus vobicum*. In like maner, as some now will say the Commaundements of G D D. Blacke Uellet, for Commaundements, and blacke Uellet. Some blowe at their nostrilles. Some sighes out their wordes. Some signes their sentences. Some laughs altogether, when they speake to any bodie. Some grunts like a Hogge. Some cackles like a Henne, or a Jacke Dawe. Some speakes as though they should tell in their sleeue. Some cries out so loude, that they would make a mans eares ake to heare them. Some coughes at euery worde. Some hems it out. Some spittes fire, they talke so hotly. Some makes a wyle mouth, and so they wrest out their wordes. Some whines like a Pigge. Some suppes their wordes vp, as a poore man doth his Porrage. Some noddeth their head at euery sentence. An other winks with one eye, & some with both. This mā frowneth alwaies when he speakes. And other looks euer as though hee were mad. Some cannot speake but they must goe vp and
 downe

downe, or at the least be stirring their feete, as though they stood in a cockering Boate. An other will play with his cappe in his hand, and so tell his tale. Some whē they speake in a great companie, will looke all one way, as I knewe a Reader in my daies, who looked in like soyte, when hee read to Scholers, whom one thought to disapoint of such his constant lookes: and therefore against the next day, he painted the Deuill with hornes vpon his head, in the self same place, where the Reader was wont alwaies to looke, the which straunge Poster, when the Reader sawe, he was half abashed, and turned his face an other way. Some poyes vpon the ground as though they sought for pinnes. *Tullie* telles of one *Theophrastus Tauriscus*, who is saied to declaime arsee versee. Some swelles in the face, and fillles their cheekes full of winde, as though they would blowe out their wordes. Some sets forth their lippes, two inches good beyōd their teeth. Some talkes as though their tongue went of pattines. Some shewes all their teeth. Some speakes in their teeth altogether. Some lets their wordes fall in their lippes, scant opening them when they speake. There are a thousand such faultes among men, both for their speech, and also for their iecture, the which if in their young yeares they bee not remedied, they will hardly bee forgot when they come to mans state. But the rather that these faultes may be rebuffed: I haue partly declared heretofore, the right vse of utteraunce. And now I minde by Gods helpe to shewe the right vse of iecture.

What is iecture.

Iecture, what
it is.



Iecture is a certaine comely moderation of the countenance, and al other parts of mans bodie, aply agreeing to those things which are spokē. That if we shal speake in a pleasaunt matter, it is meete that the looke also should be cheerefull, and all the iecture stirring thereafter. The head to be holden vpright, the forehead without frowning, the browes without bending, the nose without blowing, the eyes quicke and pleasant, the lippes not laied out, the teeth without grenning, the armes not much cast abroade, but comely set out, as time and cause shal best require: the handes sometimes opened, and sometimes holdē together, the fingers pointing, the brest laied out, and the whole

whole bodie stirring altogether, with a seemely moderation. By the which behauiour of our bodie after such a sort, we shall not onely delight men with the sight, but perswade them the rather the truth of our cause.

Q. Hortensius had such delight to use comely gesture, and had such grace to that behalfe: that I doubt whether men had a greater desire to see him, then they had to hear him. His countenance so well agreed with his wordes, and his wordes were so meete for his countenance: that not onely hee did please the iudgement of his hearers, and contented their minde: but also he pleased their eyes, and delighted their eares, so much as could be wished.

Tullie saith well: The gesture of man, is the speech of his bodie, and therefore reason it is, that like as the speech must agree to the matter, so must also the gesture agree to the minde, for the eyes are not giuen to man onely to see, but also to shewe and set forth the meaning of his minde, euen as unto a Boie, are giuen bysselles: To a Lion, the taile: To a Horse, his eares: whereby their inclinations and sodaine affections are sone espied. When we see a man looke redde in the eyes, his browes bent, his teeth biting his upper lippe, we iudge that he is out of patience. Therefore as we ought to haue good regard, for the utterance of our wordes, so we ought to take heede that our gesture be comely, the which both being well obserued, shall increase fame, and get estimation vniuersally.

But here an ende. And now as my will hath bene earnest, to doe my best: so I wish that my paines may be taken thereafter.

And yet what needes wishing, seeing the good will not speake euill: and the wicked can not speake wel.

Therefore being staied vpon the good, and assured of their gentle bearing with mee: I feare none, because I stand vpon a saufe ground.

Q. s.

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